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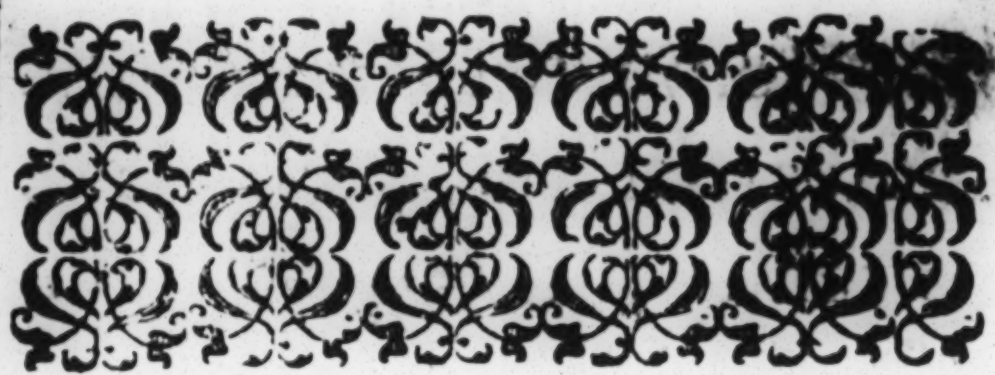
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SALOMON
that most re-
nowned & roy-
al King, weigh-
ing the wret-
chednesse of this world, by
the weight of his wonder-
full wisdom; could no
lesse but redouble his words
and say, *Vanitas vanitatum,*
vanitas vanitatum: & omnia
vanitas. Which seing it is
so (Right) it be-
hooueth
A 3

Eccle. 1. 2.

Mat. 7. 33.

Col. 3. 2.

hoooueth euery one of vs,
not somuch to auoid the
causes that may prouoke vs
to vanity, as to praetise all
the means that may procure
vs to piety; and to walke
with such foresight in this
terrestriall pilgrimage, as we
may haue fruition of felici-
ty in the Celestiall Paradise;
according to the counsell of
our Sauour Christ, who
willeth vs first to seeke the
Kingdome of God, and his
righteousnesse: and not dis-
senting from the saying of
the Apostle, who perswa-
deth vs to set our affections
on things that are aboue, &
not

not on thinges that are on
the earth; Infomuch that
all our knowledge is but
vaine, that is seduced with
vanity: all our wisedome is
but meare folly, that is car-
ried away with earthly co-
gitations: yea al our doings
detestable that tend onelye
to temporall dispositions;
for there is none to bee dee-
med wise indeede, that will
not bestow his talent in the
treasure of Gods word, con-
sidering it is so precious,
that it ought more to be de-
sired then Gold, yea then
much fine Gold: and it is so
delectable, that in sweetnes
it

Psal. 119. 10.

Psal. 119. 97.

Mat. 25. 22.

it excelleth the hony, and the hony combe, wherein *David* did oppose his whole delight: And it is so expedient for vs to profit therein, as he that hath much, may yeeld somewhat, sithence that he that hath lesse, shall not bee excused with nothing; the Lord will looke for ten Talents, where hee left five, and wil punish him that maketh no profit wher he bestowed one. Heere of it is I haue proceeded in this enterprise, and bestowed my time to the benefit of others which although it bee not comparable to any commendable

dable worke, yet that is not excusable for any to detract his duty, seing God will accept of a Mite, of a willing mind, neither ought to bee contemptible amongst others, though all bee not currant : for the building is furthered by inferiour helpes, though it be framed by finer heads.

Againe the world is now growne into his last age, wherein Sects, Schismes, and errors doe spread, and sinne and iniquitie aboundeth : Infomuch as (I feare mee) it is with many of vs in *ENGLAND*,

Exod. 16.

as it was with the people of
ISRAEL, they loathed
Manna that fell from Hea-
uen for the sustenance of
their bodies, and too too
many of vs doe little regard
that spirituall *Manna*, (the
word of *GOD*) that is
sent for the succour of our
soules. Heereof it I haue
made choice of your good
and presented
my labours to your Godly
patronage, assuring my selfe
as you be fauourers and fol-
lowers of Gods word, so
you will be defenders of the
fruites of the same, and ra-
ther bee preferers then de-
facers

facers of a forward action,
not doubting but your

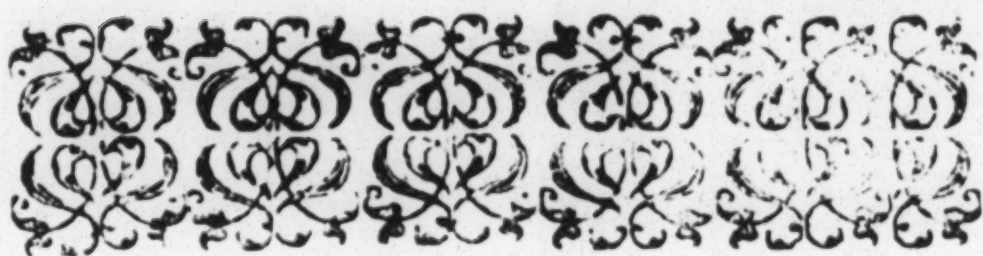
will well accept of it,
as a worke ymporting and
proceeding of good will, by
the consideration of that ex-
ample of the poore widdow
preferring the simplicitie of
the giuer, before the suffici-
ency of the gift, knowing
that the imperfection of the
present may bee couered by
the presumption of the Po-
et; and I may say in the
want of well doing, *Est vo-
luisse satis*. Thus being loath
to bee too tedious in my E-
pistle, hauing obserued
breuitie in all my said book,

I referre the consideration
thereof, to your graue cen-
sures; submitting my selfe
to your good curtesies,
and committing your
to the protec-
tion of the Al-
mightie.

Your to command.



To



To the Christian READER.



*EE that doth
publish a matter
to the iudgement
of many, the same
requireth to bee
done, not lightly, but deliberate-
ly; considering it is a subiect to
jundry censures, and in reading
and iudging all are not Candi-
di Lectores. In regard wher-
of (good Christian Reader) I
haue*

To the Christian

haue published my paines to thy profit, and presented thy liking of it, to thy looking ouer, hauing (as nigh as I may) not onely cut off all such occasions, as might cause ca-villation, but also ministred such matter as concerns our consolation: and although it bee not polished precisely, for the expectation of the curious; yet it is finished plaine-ly for the information of the simple. Now it may bee there be many that will vse obiections against the Triple forme of this Treatise, because no art hath reduced althings (and rightly) to Dicotomies. True; but wisdom may contriue much com-

Reader.

compendiously, and yet profitable : besides although I haue framed it as an easie entrance for the erudition of the ignorant, I haue not excluded what may further bee added by the consideration of the learned, & abieēt much more might bee inserted in many places for prolixitie, yet much lesse I feare mee is obserued of the most part for their vtilitie. Some will require a more direct placing of thinges in their order ; Certes that is well placed, that is well applied : And those that doe more respect the manner of placing, then the matter it selfe, may bee noted in the number of
those

To the Christian

those, who would haue the
Psalmes of D A V I D to
proceede, and not to follow
the Booke of I O B; making
a scripulous question without
cause, when wee all know they
are both included in the Scrip-
tures, and containe comfort.i-
ble matter for our saluation.
Some will not like so many di-
uers sortes of sundry things con-
gest together in one heape, o-
ther will require more prospe-
cutive, some one thing, some
another : Insomuch that hee
that expecteth to please the o-
pinions of all people, must either
refraine from open Publication
of anything, or referre himselfe
to

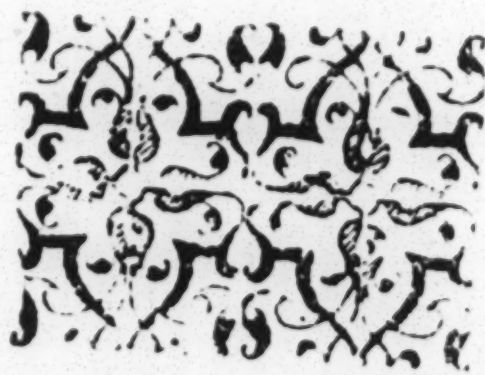
to their generall dispositions in iudgement : And this is the common successe of acceptance; many will commend it, most will mislike it, few will follow it. But as my meaning was to profit the simple, by the setting forth of it; so I shall perswade the godly to a good liking of it : and as for the froward, I will not refell their foolish questions in disputation about it, knowing what the Apostle Paul saith, that foolish and vnlearned questions, ingender strife.

So wishing all to measure by the meete they would receiue themselves, and so to report
as

as I respect in my surpris
I both submit my selfe to repre-
hension, so it be pertinent;
and commit euery one
to his owne liking,
so it be indif-
ferent.

Vale.

Yours in the Lord.



GODS



G O D S

Acre of Land, taken
out of the holy Scriptures;
And diuers other
learned Au-
thors.



VERY mans know-
ledge ought to bee
reasonable towards
God, that hee pre-
sume not to vnder-
stand above that

which is meete to vnderstand.

Applyable to himselfe, that ac-
cording to his knowledge, hee shew
the same in his life and conuersati-
on: or else his great knowledge will
condemne him.

B

Profite

*Man must
not presume*

Rom

Luke 12.

Act. 4. 10

Profitable to others, that as hee receiued the gift, hee minister the same to others.

Hee that would attaine to an effectuall knowledge of God, must remember his precepts, his promises, and his threatnings.

The eternall power of God, may be knowne by the reuelation of his Word, by the creation of the world, and by the consideration of all his Workes.

Dan. 6. 6.

Jonas. I. 15

The infallible prouidence of God, may appeare vnto vs by the preservation of *Daniell* in the Lions Denne: of *Jonas* in the Whales belly, and of the *three Children*, in the fiery Ouen.

Gods prouidence
wonderfull.

M. P.

The prouidence of God is wonderfull, for he worketh by means. For meate is a meane to serue his prouidence for the preservation of health and life here, hee that contemneth to eate because his prouidence is infallible; doth contemne his prouidence, without meanes:

For

For if it were so that meate could not be had, then should wee not tie his prouidence to this meane, for without meate, God can helpe and giue health, and life here. Against meanes, for his power and wisdom is infinite, and therefore wee should depend vpon his prouidence, euen when all is cleane against vs.

The exceeding mercy of God, is made manifest vnto vs in the Scriptures, by the miraculous examples of compassion, by the manifold words of consolation, and by the death of his onelie Sonne for our propitiation.

Hee that mistrusts the mercy of God, denyeth him to bee Loue, wherein consisteth all the hope of poore sinners, because of his great loue, he sent his onely Sonne to suffer death, for the remission of our sinnes, (Truth) because hee promised for the loue of his Sonne, pardon to all poore sinners, so oft as they require it in faith, with a con-

*Gods mercy
manifest*

*Gods mercy
must not be
mistrusted*

trite heart

Power, because hee is as true of his promises, as hee is able to performe them; and as hee is of power so will hee doe whatsoeuer pleaseth him.

The super-abundant loue of God, appeareth vnto vs in this, that he sent his owne Sonne for our redemption, for our iustification, and for our sanctification.

The ioyes of Heauen, prepared for those that loue God, are such: as the eye hath not seene, the eare hath not heard, and the heart cannot conceiue.

Euery man ought to know the difference in beleeuing, A God is to be belieud, he is the only true, & almighty God, this faith is Historical, for so Diuells belecue as well as the wicked, of God: All is true that he saith in the scriptures of him, & so do the euill Christians, as wel as the good, vnlesse they bee Heretickes. In God, is to loue him, and to trust
in

*Gods super-
abundant
Loue.*

*Ioyes of
Heauen.*

1. Cor. 2. 9.

*Difference
in beleeuing.
M. P.*

in his goodnesse, and in beleeuing, to ioyne our selues to him by loue, and obedience, this Faith is Euangelicall, onely proper to the elect, (who liue by Faith.)

It is not sufficient for vs to say, we know God, loue God, and feare God, vnlesse wee keepe his commandements.

God sheweth vpon earth, mercy, wherein consisteth our saluation: Iudgment, wherewith he punisheth the wicked: Iustice, whereby he preserueth the godlie.

God, often times crosseth and punisheth man vpon earth, for his owne glorie, as appeareth by the Blinde-man; for example to others, as appeareth by the Galilean; for triall of his faith, as appeareth by *Iob* that patient man.

God in times past, spake, and preached to his people by dreames, by visions, and by reuelations.

God hath apointed three places for all persons, the ioyes of Heaueh,

B 3

for

1. Iohn 2.

Iere. 9. 24.
&c.

Iohn 9. 3.
Luke 13. 30.

Three places
apointed

for all persons.

for the godlie, the paines of Hell,
for the wicked, the vse of the Earth,
for both.

God rich in mercy.

God is worthilie said to bee Rich
in mercy, in that hee respecteth the
humble freeilie. Mightie in Iustice,
in that hee iudgeth the wicked iust-
lie.

Barnard.

Bountifull in grace, in that hee sa-
ueth sinners pittifully.

Deut. 10. 12.

God requireth no more at our
hands: but these three things, Feare,
Obedience, and Loue.

*Deut. 10. 12.
Rom. 8. 28.*

God ought to bee beloued of vs,
with all our hearts, with all our souls
and with all our strength, all things
worke for the best to them that
loue God.

*God loued
three waies.*

God is loued effectually three
manner of waies, entirelie, in hauing
a good will to him: reioycing great-
lie, hee is such a one as hee is: order-
lie, in referring our selues, and all
that we haue to him, in such manner
and measure as he willeth.

Tim. 1. 5.

Loue, is the end of the Comman-
dement.

dement.

Loue, cannot be without a good conscience. A good conscience, cannot be without Faith. Faith, cannot be without the word of God.

Wee ought continually to be thankful to God, because, of him, through him, and for him are all things.

Rom. 11.3.

*True thank-
fulnesse.
M. R.*

True thankfullnesse, consisteth in three things, commemoration, because in recounting Gods exceeding benefits, hee hath done for vs, wee shall finde the better occasion (if we will consider) to be the more thankful for them, as *David* did which made him in feruencie of spirit burst forth into these speeches: *What shall I render vnto the Lord, for all his benefits bestowed upon me.*

Psal. 116. 12.
13. 14.

Abiection, because if we measure Gods benefits with our deserts, wee shall finde our selues not worthie of the least, but in respect of our imperfections, wee are no better then abiects, which we should not onely

114. 3.

Psal. 118. 17.

Mat. 66. 16.

Pro. 9. 10.

Pro 19. 23.

Luke 1. 15.

Esay. 33. 6.

Feares: three
kinds.

acknowledg, and say with the same Prophet, Lord what is man that thou art so mindefull of him? But also in regard thereof say (with him) I will not die: but liue (to this end) to declare works & goodnes of god, he hath done for mee. Narration, because it is not enough for vs to receiue Gods benefits and be mindfull thereof, but also wee are bound to make others to profit thereby, and praise God, as the same *Psalmograph* did, come (saith he) and hearken all yee that feare God, and I will tell you what hee hath done to my Soule.

Wee ought continually to haue the feare of God before our eyes, because it is the beginning of wisdom, because it causeth vs to depart from euill, because his mercy is on such from generation to generation. It was the treasure of *Hezekiah*.

There be three kindes of feares, childelie feare, this appertayneth to the

the godlie: who feares God onelie for his goodnesse, without any sinister respects. Seruile feare: this is proper to the wicked, who feare God onelie for his punishment. Naturall feare: this is common to both, for faith often times faileth the very elect.

The feare of God, (as Saint *Barnard* saith) is the water of wholesome wisdom, hee that hath this feare before his eyes, his waies are beautifull, the well of Life: Hee that hath this feare before his eyes, his paths are peaceable, the beginning of knowledge: Hee that hath this feare before his eyes, his footesteps are vnmoueable.

This may inforce vs to feare God because he is said to be terrible, and a God of reuenge, because his house shall soone bee ouerthrowne: that feares him not, because he is such a one as is able to cast both body and soule, into hell fire.

God repented him of three things that

Acts 9.31.

2. Kings 7.3.

Mat. 14. 26.

Exod 13.

Eccle. 27.3.

Mat. 10. 28.

Gen. 6.6.

Gods Acre

that hee made man on the Earth,
that he made *Saule* King, that hee
had sent euill to the Israelites.

God neuer repented, although it
seemed to mans iudgement, when a-
ny thing goeth contrary to his tem-
porall election : because his eternall
councell is immutable : because hee
is not man that hee should repent :
because all his workes are excee-
ding good.

God ought to be worshipped of
vs with our hearts, sincerelie, be-
cause with the heart man beleeueth
vnto righteousnesse : with our
mouthes boldlie : because with the
mouth hee confesseth vnto saluati-
on, with our workes accordinglie,
because by workes hee sheweth the
fruits of his faith and profession.

In the true worship of God, this
is to be considered, if wee acknow-
ledge him in our hearts and denie
him with our mouthes, or any of
our members, he will denie vs, and
this is no better then Idolatrie, if
wee

Sam. 15. 11.
Sam. 24.

Hosea. 13. 14
1. sam. 15.
Eccle. 39. 16.

Rom. 10. 10.

1. sam. 2. 17.

Luke 12. 9.

of Land.

wee draw nigh him with our lippes,
and are farre from him with our
hearts, he will not heare vs, for this
is meere hipocrisie, if we doe workes
without faith, hee will not accept
them, for it is but iniquitie.

Whatsoever we neede; wee must
require the same of God by Prayer,
For although he knoweth our want
before we aske, yet wee must pray :
because hee hath commaunded wee
should, because we continually want
that grace which hee hath promised
to giue: because the diuell is busie,
least we fall into temptation.

Prayer is verie expedient and
profitable, (considering our whole
saluation in the calling vppon the
name of God) for thereby hee is
wholly present with vs, by his Fa-
therlie prouidence, by the which
he continually watcheth ouer vs :
infallible power, by the which hee
sustaineth and succoureth our
weakenesse, being euery moment
readie to perish: infinite goodnesse,
by

Psal. 18. 41.

Rom. 14. 13.

Phil. 4. 6.

Luke. 21. 39.

Luke. 22. 40.

*Prayer pro-
fitable.*

M. Pla,

Gods Acre

by the which hee receaueth vs into fauour being miserablie laden with sinne.

Our Prayers are to bee vsed generally at all times ; because the Lord hath promised to heare vs at what time soeuer wee call vpon him faithfullie: in all places, because he is euery where, whither shall I goe from thy spirit (saith *Dauid*) : for all persons, because it is our dutie to pray one for another.

In our prayer wee are to consider in whose presence wee stand, that seeing wee stand in the presence of God (to whose maiestie so innumerable thousands of Angels doe assist and bee subiect,) wee may haue a reuerent regard of his maiestie, in preparing our selues to prayer, least thereby we tempt him.

To whome wee speake, that seeing wee enter common with him, that knoweth the secrets of our hearts, (before whome nothing is more odious then hipocrysie) wee call

Prayers at
all times.

Ezek. 18, 19.

Psal. 139, 6.

Lam. 5, 16.

Eccle. 18, 21.

Considerati-
on in prayer.

call vpon him in truth, least he reiect our suits, what wee desire, that seeing prayers at aduenture are vnprofitable (which proceede more of custome from the lippes, then of zeale from the heart) wee aske those things which bee most to the glory of God, and the comfort of our consciences, least wee aske and receiue not.

We must offer and continue our Prayers faithfully without doubting, because the Lord hath not promised to graunt, but onelie to such as belecue to obtaine, and therefore hee saith, whatsoeuer you desire when you pray, belecue that you shall haue it, and it shall be done vnto you, charitably without wrath; because wee cannot bee assured of Gods fauour, vnlesse wee forgiue (which is after the manner of a Sacrament vnto vs) hereof saith our Sauour Christ, when you pray, forgiue, that your father may forgiue you. Incessantlie without fainting,

Iam. 4. 2.

Mar. 11. 24.

Mar 11. 25.

ting; because the Lord requireth
perseuerance in our Prayers, accor-
ding to that same saying of S. Paul.
In due season we shall reape, if wee
faint not.

We must not offer our prayers to
any Idoll; for it is abomination in
the sight of God, to any earthlie
man; for cursed is hee that putteth
his trust in man. To any heauenlie
Saint; for Christ is our onely medi-
ator.

Our prayers must bee vsed and
offered to God by Christ Iesus, be-
cause power is given into his hands,
because in him, the Father is well
pleased; because without him we can
doe nothing.

Hee that offereth an effectuell
prayer, must haue a liuelie feeling
Faith, least it be hindred: peace and
loue with his neighbours, least it be
not regarded: a life answerable to
this Faith, least it bee turned into
sinne.

Our prayer hath his perfection
from

Gala. 6. 9.

Deut. 17. 15.

Iere. 17. 5.

Iohn. 17. 3.

Prayers
used.

Iohn. 5. 22.

Math. 3. 17.

Ioh. 15. 5.

Psal. 145.

Peter. 3.

Math. 6.

Iohn. 3.

Psal. 109.

25. 11. 11.

Prayers per-

from Christ, or else it could not pre-
uaile : for hee was made sinne for vs,
that we might bee made the righte-
ousnesse of God , for to him that
worketh not , but beleeueth in him
that iustifieth the vngodly, his faith
is counted righteousnesse, for wee
beeing iustified through Faith ,
haue peace towards God, through
him.

Christ Iesus, may very fitlie bee
called our eyes : because by him we
see the Father. Our mouth : because
by him we speake to the father. Our
hand : because by him wee offer to
the father.

The Lord will not alwaies pre-
sentlie heare our prayers , or grant
our requests ; because hee will trie
our faith and patience, Hereof saith
David, I waited patientlie for the
Lord, and hee enclined vnto me and
heard my crie: because they are im-
pertinent : for wee know not what
to pray as wee ought : and therefore
wee aske and haue not, because wee
aske

fection,
1. Cor. 5. 2

Rom. 4. 4.

Rom. 5. 1.

Christ our
eyes.

Psal. 40. 1.

Rom. 8. 26.

Iam. 4. 3.

J. Ioh. 5. 14.

aske amillē, because they accord not with his pleasure : for this assurance we haue, if we aske according to his will, he heareth vs.

Psal. 119. 37.

To this end, in prayer wee should lift vp our eyes, that they may not incline or bee carried with vanitie. Hereof saith *Dauid*, turne away my eyes from regarding vanitie. Our hands, that wee should remember our selues to be farre off from God, vnlesse we lift vp our hearts also on high : and therefore saith the same Prophet. To thee haue I lifted vp my Soule. Our hearts, that thereby we should know if our hearts be not farre from terrestriall cogitations, we shall hardly receiue any celestiall consolations.

Psal. 25. 1.

Corporall
benefits.

We may lawfully in prayer aske corporall benefits, of God : because we should thereby know that he is the author and giuer thereof, and should not onelie be thankfull to him for it, but thereby to loue, and worship him, because we should
bee

Ioh. 7.

bee perswaded of his good prouidence towards vs, in that hee hath not onely promised, hee will neuer faile vs: but also hath an outstretch- ed hand, to helpe them that call vpon him. Because our faith of recõ- ciliation and remission of sins, shold bee exercised through the asking of these corporall things.

The feruent prayer of the righteous much aualyeth, not onely for them, but for others. At *Moses* prayer the plague ceased. *Elias*, great plenty of raine. *Queene Hester* deliuered her, and her people.

We ought to referre all our prayers, requests and doings to Gods good pleasure, following the example of *Christ*, when he was crucified without cause by the *Jewes*. Of *David*, when he was dispossessed of his Kingdome by his sonne, and of *Iob*, when hee was afflicted most grievously by *Sathan*.

The meanes whereby wee are drawne to saluation, is Faith, Hope,

C

Ios. 7.

*Prayer a-
uaileth.*

Exod. 8.

1. King. 17.

Nest. 14.

*Prayers &c
referred.*

Mat. 26. 4

2. Sam. 15. 26

Iob. 2. 7 & 13

Saluation

and

Co. 13. 13

True faith
builded.

August.

Faith in-
creaseth 3.
wayes.

M. P.

and Charity; The chiefest of these is loue, because it serueth heare and in the world to come.

The worke of a true faith is builded vpon things past, we belieue the death of Christ is past: things present, wee belieue at this present, hee sitteth at the right hand of his Father; and things to come, we belieue that Christ shall come to iudge the quicke and the dead.

Faith doth grow and increase in vs, three manner of waies; By the hearing of the word of God preached: because it layeth before our eyes, the promises which God in his Gospell hath made vnto vs in his Sonne. By the reuerent receiuing of the Sacraments, because they being rightly receiued of vs, are as pledges and seales of the promises of God, made vnto vs in his word. And by prayer and inuocation, because God hath made an especiall promise to vs thereby, that hee will heare whatsoever we aske according
to

to his will.

A true and liuely faith must bee *Simple* in belieuing the word of god without inquiring or searching in Gods mysticall matters by humane reasons. *Sound* in defending the truth thereof with inclyning or leaning to the erronious opinions of the aduersaries of the same. *Constant*, in following the same word without doubting, for any reason of mans blame that seemeth contrary, nor to be drawne away from it by temptations, promises or threatnings either of torment or of death.

Such as will know whether they haue an effectuall faith, must consider, the fruis of it is, good works: for faith without workes, is dead. The triall of it is *Affliction*, for it is not sufficient for vs to belieue in Christ, but also to suffer for his sake. The end of it is *Saluation*, for he that continueth to the end (hath this comfort) shalbe saued.

A Iustifying Faith is knowne by
C 2 these

*A description
on of true
Faith.*

M. S.

*Faith the
knowledge.*

Iam. 2. 17.

Phil. 1. 29.

Mat. 24.

Mat. 7. 18.

Iam. 3. 18.

Galat. 5. 6.

*Faith the
difference.*

these effects : It bringeth foorth fruits; It worketh by loue: It apprehendeth Gods mercy offered in Iesus Christ.

Faith differeth from Hope, and yet wee hope in thinges present, as when I hope I am in Gods fauour. things past, as when I hope my sins be forgiuen me: things to come, as when I hope to haue eternall life.

*Charity a
vertue.*

Charity is a singular vertue, for without it, what is Faith? It auayleth little though it moue mountaines. Knowledg, it profiteth little though I speake with tongues of men and Angels. Martirdome, It helpeth little though I offer my body to be burned.

1. Cor. 13.

How to liue.

1. Tim. 1. 5.

1. Iohn. 3. 14.

1. Iohn 4. 8.

Wee ought to liue in loue & charity, because it is the effect and fulfilling of the Commandement and whole Law: Because it is a testimony vnto vs of our translation from death to life, whereby we are made the Children of God and heires in heauen: Because it worketh the cause
in

in vs, for God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

Workes of superarrogation are very friuolous, for our works are in no wise auaileable to saue vs, by reason of their Imperfection : becaule all righteousness is no better then filthy clouts (or as some writ) menstruous clothes. Gods election, because we should then chose God rather by our works, then he should elect vs of his meere grace, and then grace were no grace. Christs passion, because his sonne should haue suffered in vaine, if we had any sufficiency of our selues.

Although works are not the cause of our saluation, yet partly they are the effects of it : good works are very necessary to bee vsed amongst Christians; That thereby God may glorified : That by their good examples others may be wonne to the word : That by them they may make their Election sure.

*Workes of
superarro-
gation.*

Esa. 64. 6.

Rom. 11. 6.

Mat. 5. 16.
1. Peter. 2. 12.
2. Peter. 1. 10.

Psal. 40. 10
Degrees of
saluation.

Saluation
3. causes.
M. P.

Rom. 8. 30.

Ephes. 2. 8.

David numbred three degrees of our saluation. *Gods mercy*, whereby he fatherly pitttieth vs : *His righteousness*, wherby he continually protecteth vs : *His truth*, whereby appeareth his constant fauour towards vs.

There be three causes of our saluation : The *efficient* cause God the Father is the begining of our saluation. The *materiall* cause, Christ Iesus is he in whom our righteousness is resident. The *Instrumentall* cause, faith is the meane whereby wee apprehend the same.

S. Paul approueth the formall cause of our saluation to be the free mercie of God : for whom hee predestinath, he calleth : whom hee calleth, he iustifieth : and whom he iustifieth, he glorifieth. *By grace yee are saued through faith.*

Although there be many reasons whereby we may assure our selues to be elect, yet we may briefly gather our election, by the holy Ghost, which

which testifieth with our spirit, that we are the Children of God: by the fruites of the spirit, in hauing good workes or will to doe well. By remorse of conscience, ioyned with the loathing of sinne, and loue of righteousness.

Election is knowne by these testimonies, Faith is gathered by sanctification, and according to the truth: truth is gathered by calling, through the preaching of the Gospell: The Gospell assureth vs of a certaine hope of glorification.

Touching *Election* and *Reprobation*, this is to be considered: That the only will and purpose of God is the chiefe cause of both. That his free mercy in Christ is an inferior cause of saluation. That the hardnesse of heart, is an inferior cause of damnation.

This vndoubted perswasion wee ought generally to haue: Euery one is elected, or reiected at the beginning: Euery one is an vnprofitable

Rom. 8.15.

Election.

Beza.

2. Thes. 10. 11

*Election and
Reprobatio.
M. Dent.*

*Condemne
not.*

Psal. 64. 4.

Mat. 7. 1.

Iam. 4. 12.

Acts. 9. 3.

1 Kin. 19. 10.

*Barnard.
Destruction
3. steps.*

*Scriptures
writteo.*

ble seruant, when hee hath done his best : Euery one shall haue reward according to his worke.

Wee ought not to condemne or iudge any to bee Reprobate (albeit to be without feare of God) and reuerence of man, are signes of reprobation. Because it is a secret, onely reserued to God, and therefore hee hath said, iudge not, that ye be not iudged. Because the Lord is not so mercifull in forgiuing, as hee is miraculous in calling; making of a persecutor an Apostle, as hee did by *Paul*. Because the very Godly haue beene very greatly ouergone in this matter, as that great Prophet of the Lord *Elias* in iudging the people of *Israell*.

These three steps do lead vs into destruction; The dissembling of our weakenes, The ignorance of our wretchednes : The excusing & perseuering in our wickednes.

The Scriptures are written for vs, That we might know the will of god
and

and follow it. That wee might beleeue that Iesus is Christ the Sonne of God. That in belieuing we might haue life through his name.

Ioh. 20. 31.

The whole Scriptures are diuided into three parts: Lawe, Prophets, Gospell. The Law consist in doing, the Gospell consist in belieuing.

Barnard.
Scriptures
deuided.

This may perswade vs to belieue the authority of the scriptures to be true: The secret testimony of the holy Ghost in our heartes, which causeth vs to consent thereto. The incomprehensible Maiestie of God appearing in the simple and sincere doctrine therein. The godly agreement of all parts together, with the orderly disposition, certainty and successe thereof.

Bib:

The Scriptures doe set forth vnto vs (amongst many other) three speciall matters which wee ought to remember: The frailty of man, and his prone inclination to euill; The Iustice of God, and his seuerer punishment apointed for obstinate trans-

transgressors. The mercy of God, and his free pardon promised to penitent sinners.

Euery one ought effectually to know and search the holy scriptures (for knowledge,) because the ignorance of them is the cause of all error. (for confirmation,) because we must belieue nothing, but that which is approued by them. (for consolation,) because in them is contained eternall life.

Acts 17.

We may gather knowledge in the scriptures three manner of waies, by attendant hearing of the same well preached; By diligent reading of the same with vnderstanding: By continuall conference with such as can open them.

Acts. 8.

The word of God then draweth vs vnto him, when it is so preached and heard, as wee vnderstand and learne what is taught therby. When we receiue thankfully that which is giuen, promised and assured therein. When we be moued with desire and diligence

diligence to doe that which it commandeth.

The word of God hath then his perfect worke, when it is Preached truly, Belieued faithfully, Followed effectually.

Such as will not believe the word of God, what followeth: If the righteous scarcely be saved, where shall the vngodly and sinners appeare? Euery vnfaithfull, shall dye in his vnfaithfullnesse, saith *Esdra*s. Euery vnbelieuer is condemned already And shall bee punished with euerlasting perdition.

Ignorance can no way be excusable, for that which may be knowne of God, is made manifest vnto vs: For those that know not the Lawe, shall perish without the law. For the offering for ignorant sinnes, in the Leuiticall law, argueth no excuse to be admitted.

Our Sauour Christ describeth by the parable of the Sower, three vnprofitable hearers of the word. Such

*Word of god
perfect word.*
1. Peter. 4. 8.

*Esdra*s. 15. 4.
Ioh. 3. 18.
2. Thes. 1.

*Ignrance
unexcusable*
Rom. 1. 19.

Leuit. 4. 12.

Mat. 13.
A description.

Such a one as heareth it, and vnder-
standeth it not, by reason the euil one
commeth and catcheth it away out
of his heart. Such a one as heareth
it, and receiueth it presently with
great ioy, but when persecution or
tribulation commeth, by reason of
the word, he is offended. Such a one
as heareth it, but the cares of this
world, and the deceitfullnesse of
riches choake it, and the same is
made vnfruitfull.

*Church of
God must be
used.*

M. Fox.

We ought to resort to the Church
of God, because his holy ministeries
are there laid open, which are hid
and obscure to many: because wee
may be vnited and copled together
by receiuing the Sacraments: be-
cause if the Lord hath promised to
grant our requests, where two or
three bee gathered together in his
name, how much more will hee bee
mindfull of a multitude that so as-
semble themselues.

*Church 3.
Ornaments.*

The Church of God hath three
ancient and excellent Ornaments,
Preach-

Preaching, Prayer, Sacraments.

Preaching, ingendreth Faith.

Prayer, increaseth it.

Sacraments, confirme it.

The Church or Congregation ought to pray for all men, without any difference of Nation, kind, age, or order: because the Lord by calling of all sorts, yea sometimes those that are the greatest enemies to the Gospell, will haue his Church gathered together after this sort, and therefore prayers to be made for all; because God should not else be manifested to bee the onely God of all men, vntlesse hee should shew his goodnesse in sauing of all sorts of men: because his sonne Christ Iesus should not be seene to be the onely mediator betweene God and of all sorts of men, by hauing taken vpon that nature of man, which is common to all men, and made intercession for all.

Sacraments are signes or badges of Christianity, scales or pledges of our

Congregation must pray without difference.

Sacraments

Bib:
Baptisme.

our faith, assurance of our saluation whereof there be two, Baptisme and the Lords supper.

The sacrament of Baptisme, teacheth vs to put on Christ, that his righteousness may couer our sinfulness: assureth vs that wee are grafted in Christ, that all our corruption is cleane washed away, chargeth vs to mortifie and dye to sinne, that wee may become his seruants, and liue in mutuall amity.

Bib:
Lords supper.

The sacrament of the Lords supper, sheweth vs, that the body and blood of Christ crucified is the only food for the regenerate, assureth vs that Christ is wholly ours, and that by faith our soules are fed and nourished in him vnto euerlasting life: requireth a thankfull remembrance of his death, with vnity amongst brethren.

Sacraments
M. Dent.

The sacrament of the Lords supper is vnworthily receiued, when we receiue it onely by the visible signe, without regard of the invisible grace,

grace, when wee receiue it more of custome, then good consideration, or more for feare, then good affection : when wee receiue it disorderly (being drunked) or with a corrupted conscience (continuing in malice or enmitie.

The sacrament of the Lords supper must bee receiued reuerently : therefore let euery one try and examine his knowledge. Eaten effectually, therefore let euery one try and examine his faith. Disgested thankfully, and therefore let euery one try and examine his repentance.

Good Ministers are most fit to minister the holy Sacraments, yet wee may receiue them by the euill, because they doe it in Christ his name, and not in their owne : because their wickednesse cannot take away the effect of the ordinance, because of Christs institution & promise, so it bee rightly receiued by faith.

These threethings are to bee noted

*Article
Religio. 26.*

Good Ministers most fit

Note three things.

1. Cor. 5. 11.

1. Cor. 11. 27

A pittifull thing.

Prov. 29. 18.

Iere. 48 10.

ted (whereof hitherto hath arisen some question) concerning the sacrament of the Lords supper; By whom we receiue it, we ought to receiue it at the hands of the good minister, if it be possible; yet wee must not reiect the ministrie thereof by the wicked, so it bee done formally. With whom we receiue it, wee may communicate with euery one, so the bee not such as are not notoriously knowne to be Drunkers, Adulterers and such like, for that is prohibited. How ought we receiue it, we may receiue at all times, so our faith & confirmity bee fit for the same : otherwise it will turne to our condemnation, saith *Pante*.

It is a pitifull (nay rather a pestiferous thing) to see such placed in the ministry as bee *Ignorant in learning*, for where there is no vision, the people perish. *Negligent in their calling*, for they are accursed that doe the worke of God negligently. *Impudent in their living*, for their lewd-
ness

neſſe maketh the word of god worſe liked of.

Idle Miniſters, vnpreaching Paſtors, and ſuch like, are nothing elſe, but; *Blind watchmen, Dumme dogges, Subtill Foxes*, who deſtroy Gods vine for their owne advantage.

Godly Preachers will bee very carefull, of the ſinceritye of their doctrine, that it bee agreeable to the word of God: Of the integrity of their liues, that they bee confirmable to the ſame word: Of all their whole actions, that they bee profitable to the example of others.

Theſe ſayings may moue Preachers and ſuch like, to bee *very carefull*; Becauſe they muſt one day yeeld an accompt of their Stewardſhippe. *Watchfull*, Becauſe his blood ſhall be required at their hands, that dies in their iniquity through their negligence. *Fearefull*, Becauſe an hard Iudgement ſhall try him that beareth rule.

Godly Preachers and Paſtors are
D great

1. Sam. 2. 17.

Idle Miniſters.

Eſa. 56. 9. 10.
Ezek. 13. 4.

Godly Preachers.

Sayinge to moue Preachers.

Ezek. 33. 6. 1

Wiſd. 6. 5.

Luke. 9. 41.

Mark. 10. 41.

1. Thel. 5. 13.

Heb. 13. 17.

1. Pete. 1. 18.

*An example
to preachers*
Acts 20. 31.

1. Cor. 4. 12.

Act. 20. 23.

greatly to bee *accepted*, for their office sake : Because they represent the person of God. *Loned*, for their workes sake : Because they dispose his secrets and misteries. *Obyed*, for Commandement sake : Because they are appointed Ouerseers, and watchers for our soules, as those that must yeeld accompt for them.

S. Peter willeth preachers, pastors and such like, to feede their flocke, caring for it; Not by constraint, but willingly : Not for filthy lucre, but of a willing mind : Not as though they were Lords ouer Gods heritage but as examples to them.

S. Paule shewed a moit worthy example to preachers and such like, by his dutifulnesse in preaching ; For hee ceased not by the space of three yeares, to preach and warne euerie one both night and day with teares : by his painefulnesse in labouring ; For he wrought with his owne hands to minister to his necessities, not onely because he would be chargeable

ble to none, but also to helpe to relieue others: by his contentment in liuing, for although his liuing was little, yet hee well accepted of all estates, without coueting any mans siluer, Gold, or apparrell.

Preachers must teach the word of God, whether they regard it or no: because it may bee a Testimony against the vnbelcuers, or neglectors of the same at the latter day: because the Lord will vse the means of his seruants to make the wicked more faulty to proue his: because it is their duty to be instant in season and out of season.

The spirit of Propheciyng and preaching is sometimes giuen to the wicked as well as to the Godly, as by *Caiphas, Sannas, Indas* the Apostle. Therefore we must try the spirits whether they be of God.

The word of God ought not to be exempted from any estate, neither ought to be contemned in any person in respect of his condition,

Deut. 18. 19

Iere. 7. 27.

2. Tim. 4. 2.

Io. 11. 51.

1. sam. 10. 10.

1. Ioh. 4. 1.

*Gods word
not to be ex-
empted to a-
ny.*

1. King. 19. 19

Psal. 78. 7

Mat. 4. 18.

*Ministers
not to bee
condemned.*

Genes. 19. 30

2. Sam. 11. 25

Ioh. 18. 27.

*A dangerous
thing.*

2. Kin. 19. 35.
& 36.

1. Sam. 31. 4.

calling, or vnworthynesse; profes-
ing the same profitably; considering
God hath called Plowmen from the
fields, to be Prophets; Shepheardes
from the folds, to be zealous profes-
sors: Fishermen from the nets, to
be followers of him.

We must not condemne, or con-
temne the Ministers of God, if by
infirmity they fall into horrible of-
fences; for Sathan hath beguiled
the most Godly professors; as *Lot*
that ancient Patriarke, became in-
cestious. *David* that excellent pro-
phet, committed Homicide. *Peter*
that good Apostle proued periured.

It is very dangerous to despise,
persecute, or conspire the death of
the Ministers of God, as may ap-
peare by these three Examples.

1 *Isabab* did threaten the death
of *Eliab*, yet hee lived and was taken
vp into heauen; when hee died, and
was eaten of Dogges.

2 *Saul* intended the death of *Da-
uid*, yet he escaped & became King;
but

but *Saul* procured his owne death most desperately.

2. sam. 1. 9. 15

3 *Herod* put to death *John Baptist*, but as his deedes were detestable before God, so his end was ignominious to the world, for he was eaten to death with wormes.

Acts. 12. 13.

Preachers Pastors and such like, of all others are most of all subiect to contempt and enmity : Because *Sathan* by pollicy procureth many to a disdaine of their persons, as a meane to induce them to a disliking of their Doctrine : Because the spirits of error are now spread abroad, which will deceiue the hearts of many, and cause them to become cursed speakers, especially against Gods ministers : Because these are those perillous daies, wherein it was long sithence prophesied, that many should bee dispisers of them which are good.

*Preachers
subiect to
contempt.
M. Gray.*

2. Tim. 3. 2.

2. Tim. 3

Bar.

Peter was three times commaunded to feede his flocke, which is expounded three waies : with sound

Ioh. 21.
Flocke fed

Luk. 2, 10.

Mat. 27. 51.

Apoc. 22. 12.

*Christs
comming.*

*Christs Li-
neage.*

doctrine, with honest life, with good Hospitality.

This word (*Behold*) doth commonly import some great admiration vnto vs, as it is vsed concerning Christ at his Natiuitie: *Behold* (saith the Angell to the Shepeheardes) *I bring you glad tidings, that vnto you is borne this day, a Sauiour, which is Christ the Lord.* At his passion, *Behold* (at his yeelding vp of the ghost) *the vaile of the temple was rent it twaine the earth shaken, Stones cloven, the graues opened &c.* At his second coming, *Behold* (saith our Sauiour Christ) *I come shortly, and my reward is with mee to giue to euery man as his worke shall bee.*

Christ Iesus came into the world, not as a iust Iudge, but as a Phisitian: Not as a destroyer, but as a Sauiour: Not to call the Iust, but sinners to repentance.

Christ Iesus descended and came (as it was promised) Of the seede of *Abraham*. *Bethelens* brought him forth,

forth, Of the tribe of *Iuda*. *Nazareth* brought him vp, Of the stocke of *Dauid*. *Capernaum* was his dwelling place.

Christ Iesus was transfigured vpon *Mount Thabor*, was crucified at *Ierusalem*: was taken into Heauen, at *Bethaniah*. Hee liued vpon the earth before his passion Thirtie Three yeares. After his resurrection, Forty daies.

Christ Iesus consisteth of three parts. *God-head*, *Soule*, and *Bodye*, who as touching his humanitie, had no father: as concerning his diuinitie, had no mother.

It was necessary that **CHRIST** should die: That the Scriptures might be fulfilled. That he might bruise the Serpents Head. That we might haue life through him.

Christ is said to die (generally) for all the world, (specially) for those that belieue: (valiantly) for that he ouercame death.

Christ had small comfort of his

D 4

A-

Theoph.

Mat. 17.1.
Heb. 13.12.
Luk. 24.50.
Acts 1.3.

Christ transfigured.

Christs of 3. parts.

Christs death necessary.

Mat. 26.56.
Gen. 3.15.
1. Ioh 4.9.
1. Tim. 2.6.
Heb. 6.18.

Apostles, when he was taken prisoner: for *Judas* betrayed him, *Peter* forswore him, all the rest forsooke him, And a great multitude followed him to his death: all to see the end of him.

The benefit we reape by the death of Christ, is great. Hee reconciled vs to his father. Hee redeemed vs from the curse of the Law. He shewed vs an easier way to heauen.

Christ by his death became for man, *Curse*, considering the quality of his death. *Sinne*, considering the integrity of his life. *Servile*, considering the qualilie of his estate.

It was requisite that Christ should rise againe after death; because hee foreshewed it to his **A**postles: because his flesh might not see corruption, because we might be iustified through him.

It was necessary that Christ should ascend after hee was risen, that hee might bee fully glorified, that hee might send downe the Comforter: that

Colos. 1. 20.
1. Iohn. 2. 2.
Galat. 3. 13.
Mat. 11. 30.

Deut. 21. 23.
Esa. 53. 9.
Phi. 2.

*Christs resurrection
requisite.*

Ioh. 7. 39.
Iohn 16. 7.
Ioh. 17. 3.

that hee might become our Mediator.

Christ said that the Comforter at his comming should reprove the world of sinne, because they believe not in him. Of righteousness, because hee is gone to his father. Of Iudgement, because the Prince of this world is iudged.

Ioh 16. 8 9.
10.

*A wonder-
full example*
Esa. 53. 7.

Christ hath shewed vs a worthy example of *Patience*, because being oppressed and afflicted, hee did not open his mouth; but was like a sheep dumbe before the shearer: Of *Humility*, because hee tooke vpon him the shape of a seruant beeing equall with his father. Of *Loue*, because he laid downe his life for vs: than this, what loue can be greater?

Phil. 2. 7.

Christ is very fitly called a *Priest*, because by his onely Sacrifice hee appeased his fathers wrath. A *King*, because he raigneth over all. A *Prophet*, because hee declared his fathers will.

*Christ a
Priest.*

Ioh. 5. 22.
Acts. 7. 37.

There be three things that beare

re-

2. Iohn. 5. 7.

Rom. 8. 16.

Ioh. 3. 5.

Ephes. 1. 7.

Christ manifesteth his nature.

Beza.

record of Christ in heauen, the father who sent his sonne, the word which became flesh : the holy ghost which proceeds from both.

There be three things that beare witnes of Christ vpon earth, *Spirit*, this assureth vs of our adoption, *Water*, assureth vs of our Regeneration : *Blood*, assureth vs of our redemption.

Christ being the *Truth*, maifesteth to vs his *Nature*, so that in him wee must begin : the *Way*, manifesteth to vs his *Will*, so that in him we must continue : the *Life*, manifesteth to vs his office, so that in him we must end.

Hee that will come after Christ, must deny himselfe, wherein is laide before vs Bondage, in denying himselfe. Take vp his crosse, wherein is laid before vs Basenesse, in taking vp the crosse. Follow him, wherein is laid before vs Hardnesse, in following Christ.

Christ amazed and appeased his ene-

enemies three manner of waies, by his sound doctrine, by his straunge Miracles, by his mild answeres.

Christ descended into Hell, as may appeare by these places, for so we confesse in the creede of *Nicene*, *Athanasius*, and the *Apostles*.

Many produce these direction, to approue that the power, and not the soule of Christ descended.

His speech to the Theife vpon the crosse, this day shall thou bee with me in Paradise.

His yeelding vp the Ghost, when he said, it is finished.

His Agonie in the Garden, in sweating drops of Blood and water.

God spake most by parables to the multitude, because by seeing, they should see, & not perceiue, because by hearing they should heare and not vnderstand: because it might be fulfilled which was spoken by the prophets.

The great Miracles and wonders Christ wrought in the world, were done

Christ appeased his enemies.

Psal. 16. 10.

Ioh. 20. 17.

Ephes. 4. 9.

Luke. 23. 4.

Gods speech by parables.

Mat. 15. 31.

Acts. 2. 22.

Ioh. 11. 42.

Ioh. 2. 23

Beza.

Heb. 2. 4.

*Miracles
called signes.*

*The fathers
3. benefit.*

*Yet all one
unyon.*

*A singular
comfort.*

D. King.

done partly to this end : to shew the great power, glory and goodnes of his father. To proue himselfe the Sonne of God, and that hee was sent of him. To confirme the authority and excellency of his doctrine, to winne the vnbeleeuers of it.

Miracles are often called in the Scriptures, *Signes* : Signes, because they appeare one thing, and represent another. *Wonders* : Wonders, because they import some strange and vnexcusable thing. *Vertues* : Vertues, because they giue a glimpse of Gods power.

Three singuler benefites shewen to man, by the father, he sent his Sonne for our reconciliation : by the Sonne, his righteousness is our imputation : by the holy Ghost, this proceedeth from both, for our sanctification.

It is a singuler comfort vnto vs, to consider the exceeding loue of Christ towards vs, (by that hee hath done,) because hee did not on-

onely sacrifice himselfe vppon the
croffe for our sakes, but also satisfi-
ed his fathers wrath for our sinnes.
By that hee still doth, because hee
did not onely suffer for vs, but be-
came also a continuall intercessor
for vs. By that he will doe, because
he hath not onely saued vs, but also
come to iudge.

Such as will presume of the time
that Christ shall come to iudgment,
may be reprov'd by these places,
for it is not for vs to know the times
and the seasons, the father hath put
in his owne power.

The comming of Christ is of 3.
sortes. *Vnto men, Into men, Against*
men, Vnto men, in the flesh: Into
men, by his spirit. Against men, in
Iudgement.

It stands vs not so much vpon to
use disputation, of the time of
Christs comming to Iudgement, as
to be in a daily preparation, and re-
formation of our liues, considering,
every mans end is imminent & vn-
cer-

Mat. 24. 36.
markc. 13. 32
1. Thes. 5. 1.
Acts. 1. 12

Iohn 1. 14
Iohn 14. 18.
Apoc. 22. 12.

*Christs com-
ming to
Iudgement
not to be dis-
puted on.*

Iam. 4. 14.
 Heb. 9. 27.
 Eccle. 11. 3.

*Christs com-
 ming feare-
 full.*

*A signe of
 the worlds
 end.*

Mat. 4. 23.
 Mat. 24.

*Christs com-
 ming sud-
 daine.*

Luke. 12. 37.

certaine, euery mans death is his las-
 ter day, euery man as he dieth, so he
 shall be iudged.

The comming of Christ to iudg-
 ment will bee, Fearefull to the wic-
 ked; because that day to them will be
 the beginning of their woe: Ioyfull
 to the Godly, because it is to them
 the ful fruition of their felicity. Won-
 derfull to both, because of the sud-
 daine alteration of all things.

These three things doe argue the
 world to draw to an end. The Fig-
 tree, because it flourisheth. Charity,
 because it waxeth cold. Iniquity,
 because it aboundeth.

The comming of Christ to iudg-
 ment will be of a suddaine, as a wo-
 man trauailling with Child. As
 lightning from the East. In the ho-
 wer we thinke not. Bee sober and
 watch, for happie are those ser-
 vants which the Lord when hee
 commeth shall find waking.

Although it was said One Thou-
 sand Fiue Hundred yeaes and
 more

more since, the day of the LORD is at hand; And yet the worlde indure: We must not suppose those words to be frivolous or frustrate: for thereby the Lord doth make manifest vnto vs (*His infinite wisdom*) In Computation of yeares, because hee doth not reckon or record the time, according to our knowledge or reason: For one day is with him, as a Thousand yeares, and a Thousand yeares as one day. (*His exceeding mercy*) In delaying of the day, because he would not haue vs perish, but would all men to come to repentance. *Our ympudent misery*, In consideration thereof, because we doe not vse the bountifulnes of his patience and long suffering accordingly.

Wee must yeeld accompt at the later day of all our sinnes, committed (*In cogitation*, our thoughts shall either accuse or excuse vs, *In cōmunication*, our words shal either iustifie or condemne vs.

In

Psal. 19. 4.

2. Pet. 3. 9.

Rom. 2. 4.

Account to be made.

Rom. 2. 25.

Mat. 12. 37.

Heb. 9.27.

*The Law
our accuser.*

In *Action*, our works shall then haue their due reward.

Our great accusers at the yeelding vp of our last accompt, shall be the Law: beside that, we shall stand helpelesse before so many Iudges as haue excelled vs in good workes. The Deuill, besides that, wee shall bee cast by so many euidences as haue giuen vs example of good life. Our Consciences, we shall be conuincd with so many witnesses as haue admonished vs with wholesome counsell, and by their vertuous deeds, haue beene patternes for vs to imitate.

The Pope.

The *Pope* doth rather preferre, then make himselfe equall, with the excellency of our Sauour Christ.

mat. 17.27.

Hee will bee the Supream of all the world, exempting himselfe from all obedience to an earthly Prince, or reuerence to any people, when Christ was content to acknowledge the authoritie of the Magistrate in Tole, yea euen to such as were enemies

mies to Religion. Hee giueth out his feete to bee killed of men, euen of Kings and Emperors : when Christ did neuer so lay foorth his feete; but that he washed his poore disciples feete, and that because they should doe, as hee had done to them.

Ioh. 13. 5, 15

Hee doth of pittie free one or other euey day from the paines of Purgatorie, when our Sauour Christ did free none at all from those hellish paines.

Purgatory.

The Soule of man after death doth goe either to Ioy or paine immediately, whereof there be three examples, (besides manifest proues,) that may flatly refell their erroneous opinions of such as falslie affirme there is a Purgatorie. The Soule receiued into *Abrahams* bosome. The Soule of the Theife ascending into Paradise. The soule of the Rich man descending into Hell.

Soule of man.

Luke. 16. 22.
Luke. 23. 33.
Luke. 16. 23.

These three thinges are worthy

E

con-

Note three things.

A vertuous man his disposition.

Mans deviation.

1. Thes. 5. 23.

D. Milwood.

continually to bee noted. The secrets of God are vnsearchable. The Ioyes of Heauen are vnspeakeable. The paines of Hell are intollerable.

A vertuous man disposeth his way in this world *Prudently*, to dispose and order things present: *Penitently*, to consider his misdeedes past. *Prouidently*, to prouide and foresee for things to come.

S. Paul deuideth man into three parts, *Spirit*, for then is man fully sanctified, when his mind thinketh nothing. *Soule*, for then is man fully sanctified, when his will couets nothing. *Body*, for then man is fully sanctified, when his body executes nothing, contrary to the will of God.

A Godly Christian ought to liue in this world, *Soberly*, concerning himselfe, that hee keepe his body temporately without abusing the gift of God, wantonly or wastfully. *Iustly*, concerning his neighbour, That hee deale plainly, vprightly, and

and charitably, without dissimulation. *Godly*, concerning God, That he presume not to much of himselfe but referre all to Gods good pleasure and prouidence.

A man should not do amisse saith *Augustine*, If forgetfullnes confound not his memory. If error obscure not his vnderstanding. If iniquity depraue not his will.

The state of man is three waies to be considered, *by creation*, hee was made like to the Image of G O D, which Image is expounded heere, by fall and sinne, hee became slaue vnto Sathan, and so procured the same thraldome to all posterities. *By Regeneration*, hee is ingrafted into Christ by faith, and in him hath recovered the former right.

A man is happy in this world that can reioyce in aduersity, following the example of *Paule*. Beare all crosses patiently, following the example of *Iob*. Lament his sin sorrowfully, following the example of

Mans estate

Ephe. 4. 24.

Man happie

2. Cor. 11. 30

Ioh. 1. 1.

Luke. 21. 62

Peter.

Gen. 3.
Eccle. 12. 24.

Eccle. 11. 3.

Euery man should be mindfull of his *Creation*, because he is dust and to dust he shall returne. Of his *Conuersation*, because hee must one day yeeld account of his liuing. Of his *Dissolution*, because his end is vncertaine, and as he falls, such iudgement followes.

Mans duty.

Heb. 10. 31.

1. Iohn. 4. 19.
2. Iohn. 5. 3.

Heerein consists the whole duty of man towards God, to feare him, for his Iustice: because it is horrible to fall into his hands. To loue him for his goodnes, because hee loued vs first: To keepe his Commandements, to confirme it, because those that loue him, wil keepe his commandements.

Iam. 1. 19.

S. Iames willeth euery man to be, Swift to heare, Slow to speake, Slow to wrath.

Gen. 3. 7.

Ephes. 2. 3.

No man hath cause to glorie in himselfe, if hee consider what hee is of himselfe, *By Substance*, hee was made of the dust. *By Nature*, he is the child of wrath. *By Knowledge*, he

he is but a beast.

For a man to glory or attribute any praise to himselfe in any good attempts, It is *Vanity*, because of himselfe hee cannot thinke a good thoght, much lesse do a good deed. It is *Arragane*y, because he attributeth that to himselfe, which is proper to God, for euery good and perfect gift commeth from aboue. It is *Iniquitie*, because hee doth not acknowledge the giuer thankfully, for all praise and honor is to bee giuen to God.

Herod by abridging GOD of his glory, came to a most miserable end.

This may abate the high aspiring mind of man, His birth beeing sinfull, His life beeing miserable, His body being wormes meat.

Euery man must haue a Godly care to liue in this world, because God hath commaunded hee should labour Sixe daies, because hee is worse then an Infidell, that provideth

Ierc. 10. 14.

2. Cor. 3. 5.

Iam. 1. 17.

Colo. 3. 17.

Acts. 12. 23.
Herod end.

Eccle. 10. 9.

*Mans care
to liue.*

Exod. 20. 9.

1. Tim. 5. 8.

2. Theſ. 3. 10.
Prou. 12. 11.

Rom. 16. 19.
1. Cor. 1. 20.

*Hereticks
dangerous.*

Eſa. 3. 10.
Wiſ. 14. 21.

Heb. 12. 5.

1. Tim. 4. 1.

Comparison

deth nor for his houſhold : becauſe he may avoid the inconuenience of Idlenes, which bringeth much euill.

A good Chriſtian ought to be wiſe, vnto that which is good, *Symple*, concerning euill : *Fooliſh* in reſpect of this world.

Heretickes and erronnyous perſons are verie dangerous to be permitted amongſt Godly Chriſtians, conſidering their condition : Be- cauſe they thinke it not enough to erre and doe euill themſelues, except they draw others with them as appeareth. In conſidering their corruption : Becauſe by continuance they will defile many, for a little lea- ven, leaueneth the whole lump. Conſidering the ſeaſon, becauſe in theſe latter times many ſhall giue heed to ſpirits of error and doctrine of Deuils.

Wicked men are *fitly* compared in the Scriptures, *To Thornes*, be- cauſe they be as prickles to procure hurt to the Godly.

To

To Chaffe, because as the wind doth scatter the Chaffe, so shall the be soone cut off from the face of the earth. *To tares*, because as Tares are to bee bound in bundels and burnt, so shall they in hell fier.

Wicked men are called by sundry names, and compared in the Scriptures, *To Foxes*, because they are subtill in vndermining, and doing of mischief, Insomuch as the Church requireth to haue the foxes taken away. *To Dogges*, because they are Currish in controlling and barking against all goodnes. Heereof *Paule* willeth the *Phillipians* to beware of Dogges. *To Beasts*, because they are prophaine in their liues, and degenerate from their kind worse then beastes, So *Paul* complaineth that hee fought with beasts at *Ephesus* after the manner of men.

The wicked and vngodly, are not to bee supported purposely, because it is an abomination before

E 4

God

A comparison of wicked men.

Cant. 2. 15.

Phil. 3. 2.

1. Cor. 15. 32.

Wicked men not to be supported.

Prou. 17. 15.

Eccle. 13. 1.

Rom. 9. 15.

2. Pet. 3. 12

Rom. 2. 9.

Pro. 24. 20

*God tempteth not any.**Barnard.**The Deuill
undermineth.*

God to iustifie the wicke. Accompanied willingly, because it is dangerous, for hee that toucheth pitch, shall bee defiled. Condemned vtterly, because the Lord will haue mercy on whom hee will, and when he please.

These sayings may terrifie such as attempt any euill. The face of the Lord is against him; Tribulation and anguish shall be vpon his soule: There shall bee no end of plagues to him.

God tempteth no man to euill, but we are drawne to it, by the Deuill, who watcheth to worke our ouerthrow. By our owne concupiscence, to consent to his suggestions. By vicious company, and ill perswasions of others, when wee bee seduced.

The Deuill will vndermine vs in our musings, if wee take not great heed, for in them he talketh with vs wittily; hee eggeth vs cunningly: Hee deceiueth vs craftily, whom if

we

wee resist by faith, the Lord will overlook vs fighting, succour vs fainting: crowne vs overcomming.

The Devills haue knowledge after a sort, for they beleue there is a God, and feare and tremble. They can pleade scripture for their owne purpose: They acknowledge the comming of Christ to Iudgement.

The Deuill hath three cuill properties, he is subtile as a *Serpent*, for hee can transforme himselfe into many shapes, (yea into an Angell of Light) and vse many shifts to deceiue withall. Hee is strong as a *Lion*, for he is not so busie in seeking daily for his prey, as he is forcible to resist where he assaulteth. He is cruel as a *Tyger*, for where hee hath any entrance at all, he will neuer rest, vntill he bringeth to confusion.

The Deuill vseth three pollicies to tempt Christ in the Wildernesse, perswading him, to distrust in God, To the desite of riches and honour: To a vaine confidence of himselfe.

Wee

Iam. 2. 19.

Mat. 4. 6.
mat. 829.

*The Devils
properties 3.
M. Smith.*

*The Devils
pollicies 3.*

Three cruel
foes.

Beza.

I. Pet. 2.11.

Wee haue three cruell foes that fight against the spirit in this life. The *Flesh*, The *World*, And the *Denill*. The fiercest foe in this fight is the *Deuill*: whom wee may expell with these three weapons. *Faith*, *Prayer*, *The word of God*.

Wee ought not to follow the lusts of the flesh, but lead our liues holic, because those lusts though they flatter vs, yet they cease not to fight against our saluation. Because wee are Cittizens in heauen, and therefore ought to lead our liues thereafter although we be strangers heare. Because the glory of God is greatly set forth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselves vnto him.

Phil. 3 19.

There are many walke in this world (saith *Paul*) whose God is their belly, whose glory is their shame, whose end is damnation.

The wretchednes of this worlde
made

made *Salomon* say, the day of death is better then the day one is borre: made *Iob* say, My soule is cut off though I liue: made *Paul* say, I desire to bee loosed from this life.

Eccle. 7. 3.

Iob. 10. 1.

Phil. 1. 23.

What should wee so account of this world, seeing the fashion of it goes away. The wisdom of it is meere foolishnesse. The amity of it, is enmity with God. Vse this world as though ye vsed it not saith *Paule*.

1. Cor. 7.

These three things may withdraw a man from desiring long life in this world. The wretchednesse of his life, because it is but a continuall temptation and full of misery. The griuonsnesse of his sinnes, because they will more increase by continuance. The greatnesse of his Accompt, because it will be the more fearefull at the yeelding vp.

Note three things.

The Godly desire to bee out of this world, because it is variable and nothing but vanity, because of the innumerable euills they are sub-
iect

Godly their desire.

Life sweet.
M. Dodd.

iect vnto, because they long to bee clothed with the heavenly habit.

Life is very sweete, and so sweete that it hath prouoked the Godly to prolonge the safety of it by shifts.

David doubting of euill dealing, fained himselfe mad to save his life.

Paul perceiuing their cruelty that would kill him, had rather in the night bee let downe in a Basket, then abide.

Peter fearing death, did forswear his Master.

The faithfull and Godly in this world doe daily Fight, by reason of their aduersarie. Faint, by reason of their Infidelity. Fall, by reason of their infirmity, yet the shall not bee cast away.

These three things are worthy to bee considered, hee that liueth best doth daily sinne. Hee is happy that hath grace to repent. Hee is blessed to whom God imputeth no sinne.

Although euery man is a sinner,
yet

Psal. 37. 24.

*three things
to be consi-
dered.*

yet euery sinne is not of like consideration, for some sinne of *Ignorance* as *Paul* did : some of *Infirmity*, as *Dauid* did: some of *Malice*, as *Nabuchadnezzar* did.

Euery sinner must beware of these three things, of *Procrastination* In delaying the time of repentance, Of *Presumption*, In presuming still vpon hope. Of *Prouocation*, In sinning obstinately against the holy Ghost.

Sinne is nothing else but a sweete poyson, a flattering death, and a destruction of the soule : whereof there bee two sorts, *Originall*, and *Actuall*

ADAM did further his fall and increase his sinne in the Garden 3. waies, by *Ambition*, because hee thought to be as *GOD* knowing good from euill. By *Hypocrisie*, because he hid the cause of his nakednesse, which was the breach of gods Commaundements. By *Impenitency*, because hee was so farre from ac-

know-

1. Tim. 1. 3.
2. Sam. 11. 2
Dan. 3. 1.

*Sinnersto
beware of
3. things.*
Mat. 24. 50
Rom. 6. 1.

*Sinne two
sorts.*

Adams fall

Gen. 3. 6.

Gen. 3. 10.

Gen. 3. 12.

knowledging his transgression, that hee burdened God with his fault, in that he had giuen him a wife.

It appeareth by this that sinne is *Execrable*, because it repented God that he had made man on the earth. *Detestable*, because hee destroyed dumme creatures for our cause. *Intollerable*, because he would not spare his onely Sonne for our sinnes.

It is an exceeding comfort to a sinner, to consider, That God is as well a Father as a Lord. That Christ is as well a Sauour, as a Iudge. That the Scriptures includ, as well a Gospel as a Law.

Sinners should not despaire of Gods mercy, if they did but perceiue his goodnesse, which appeareth vnto them, by his readynesse in calling. before they cry (saith the Lord) I will answere, and whilest they are yet thinking what to speak, I will heare. By his worthynesse in sparing hee maketh as though hee saw not the sinnes of men, because they

Sinne execrable.

Gen. 6. 6
Zepan. 1. 3.

An exceeding comfort.

M. Rog.

Sinners not to despaire.

Esa. 65. 24.

Wis. 11. 20.

they should amend. By his vnwillingnesse in stricking, hee taketh no pleasure in the destruction, but in the conuersion of Sinners.

What greater comfort can sinners haue, sith Christ himselfe saith Aske, and ye shall haue. Seeke, and yee shall find. Knocke, and it shall be opened vnto you. I stand at the doore and knocke, &c.

Hee that will obtaine mercy by true repentance, must acknowledge his sinnes sorrowfully with the Prodigall Sonne : Must shew a hearty contrition for the same, and loath them. Must doe good workes worthy amendment afterward.

Hee that is fully perswaded of the forgiuenesse of his sinnes, it benoo- ueth him to remember these three things. The mercy of God, that he be thankfull vnto him for his gracious goodnesse shewen vnto him, by remitting his offences, and receiuing him into his fauour. The Subtilty of Sathan; that hee watch and

Ezek. 18. 23.

*Sinners
comfort.*

Apoc. 3. 20.

Acts 26. 20.

*Remem-
brance of 3.
things.*

1. Pet. 5. 8.

and pray continually, for the Deuill goeth about like a roaring Lyon seeking whom he may deuoure.

The frailty of himselfe, that seeing his owne infirmity hee may the rather depend vpon God, and craue his mercy to increase his faith and strengthen his weakenesse, or else he shall not bee able to withstand the opposite euils he is subiect to.

M. Pe.

God sheweth himselfe to all his people: Mercifull to the Elect, In pardoning their sinnes. Good to the Reprobate, Albeit they cannot feelee the sweetecomfort of the same. Iust, to both of them: In giuing Iudgement.

Esa. 55. 6.

The Lord will not reiect the suit of a sinner, neither accept of it, vnlesse in asking he hath a speciall regard of these three thinges. Of the time: For the Lord will not bee found at all times, but requireth opportunity. Heereof saith the Prophet *Esay*, Seeke the Lord while he may bee found, and call vpon him while

while he is neare. The Fiue foolish Virgins coming to late, were excluded. *Of the manner*: For the Lord will not onely haue such as call vpon him, depart from iniquitye, but will also haue their prayers proceede from the very hart.

Mat. 25. 12.

Then shalt thou call (saith the same Prophet to the Hypocrites,) and the Lord shall answere, thou shalt cry, and hee shall say, heere I am. *Of the end*, For God requirerh not onely opportunity of vs in asking; as appeareth by the woman of Canaan, but also respecteth the end of our requests, in asking according to his will, otherwise wee may aske, and receiue not, because wee aske amisse, to consume it on our lusts.

Esa. 58. 9.

Mat. 15. 28.

Iam. 4. 3.

Hee that will reclaime a sinner, must obserue threethinges in handling of him, which the Apostle saint Peter practised with the Iewes.

*Observation
of 3. things.
D. King.*

1 *Demonstration* of the matter, in shewing him (by the word of God)

F

it

it is a sinne, that it may so appeare vnto him : whereby hee may the better acknowledge it before God.

2 *Reprehension* of the Offence, In reprobuing him (by the Iudgements of God, pronounced against the same) that hee may both heare the punishment hee hath worthily deserued, and also thereby, bee the more terrifyed from attempting euill.

3 *Exhortation* to the sinner, In perswading him (by the promises of Gods mercy) that he may not onely bee driuen from despaire, but also by that meanes bee drawne to amendment.

The same notable example of *Manasses* in his conuersion, doth minister singular matter to euery sinner, wherein hee may note three speciall causes for his comfort.

1 That God will punish the wicked, that hee intendeth to saue: that by this meanes they may seeke him by repentance, according to that
same

A notable example.

Note three speciall causes.

same saying of the *Psalmist*, when hee slew e them, hee sought the and returned, and sought God earely.

Psal. 78. 34

2 That the mercy of God is very great, who although hee will not suffer sinne to passe unpunished, yet he is ready to forgiue, though it bee very grievous, as hee hath promised by the Prophet *Esayas*, to such as hartily repent.

Esay. 55. 7. 8. & 9.

3 That those whom God hath thus called, are not to returne to their sinnes, as the dogge to his vomit, but as becommeth new borne Children, to liue in holynesse and righteousness all the dayes of their life.

Luke. 1. 75.

God keepeth his Children commonly in this world sparingly, that they may not be to proud with prosperity; that by this meanes they may the better see their owne misery: that thereby they may the rather depend on his mercy.

*Godly care
of time.*

The Godly thinke that day to be ill spent, wherein they *Do nothing,*
F 2 that

*A confirmation
of Gods
loue.*

M. Dent.

Mat. 24. 13.

that may make to the glory of God: Wherein they *Say nothing*, that may make to the comfort of themselves. Wherein they *Thinke nothing*, that may make to the edifying of others.

Tribulations and affliction are to the Godly and faithfull a confirmation of Gods loue: Because he will not suffer them to bee condemned with the world, and therefore hee chastiseth those whom hee loueth. A probation of their faith and patience: Because he will see if they will stand as strict to him now, as they promised in prosperity, not that God is ignorant of the issue, but because hee would haue it appeare to others, that hee doth Crowne such with his glory, as continue constât. A purgation of their liues: Because he vseth these crosses to make them remember their miserable estate that by these meanes they may bee made perfect against the day of restoration.

The

The Godly doe reioyce in Tribulation, knowing that Tribulation bringeth forth Patience; Patience, Experience : Experience, Hope : And hope maketh not ashamed.

The afflictions of the Godly differ from the wicked , because the Godly communicate with Christ in their afflictions, and therefore shall in time also be pertakers of his glory: because in suffering these crosses , their adoption is sealed in them by the spirit of God, although the Infidels thinke farre otherwise, who in afflicting the Godly , blaspheme God. Because they are not afflicted for their euill doings , but for righteousnesse sake , which ministreth vnspeakeable ioy to them.

The faithfull in their afflictions, haue this confidence in God : that hee will lay no more vpon them , then hee will make them able to beare. That hee will deliuer them out of their troubles in a good time. That hee will giue them a Crowne

Beza.
1 .Peter. 4.

*The faith-
fuls confi-
dence.*
1 .Cor. 10. 13

Apoc. 2. 10.

Comfortable sayings.

Act. 14. 21.

2. Tim. 3.

Rom. 8. 18.

Beza.

Iam. 2. 3.

*afflictions
necessary.*

*Patience
expedient.*

Phil. 4. 5.

of life in the end.

Such as suffer affliction may take comfort by the consideration of these sayings. Wee must by many afflictions enter into the Kingdome of Heauen. All that liue Godly in Christ, shall suffer persecution. All the afflictions in this life, are not counted worthy of the glory of the life to come.

Afflictions are very necessary for the Godly, because their faith is tryed through afflictions, which ought to bee most pure, for so it is behooueable for them: because patience is a farre passing and more excellent vertue, is by this meanes ingendred in them. Because the Crosse is as it were the Instrument wherewith God doth pollish and fine them, therefore the workes and effects of afflictions, is the perfecting of them in Christ.

Patience is very expedient for Christians: That by it their faith might be confirmed. That there-
by

by they may bee made perfect and intire. That after they haue done the will of God they might receiue the promise.

There bee three worthy examples of patience set foorth vnto vs.

The Example of Christ himselſe the onely patterne of patience.

The Example of *Iob*, whose patience ye haue heard of.

The Example of the Prophets, whose patient examples appeare vnto vs.

These three poynts are required of the faithfull. That their talke bee Godly; That Gods law bee in their hart : That their life bee vp-right.

There bee three thinges verie dangerous for the Godly, *Prosperity* of themſelues: because it maketh them to forget God. Heereof ſaith *Dauid*, I ſaid in my prosperity I will not bee moued. *Prosperity* of the wicked : because it maketh them diſpute with God, thinking hee doth

Iam. 1. 4.
Hob. 10. 36.

3. worthy
Examples.

Iam. 5. 10.

Pſal. 37. 30.
31. &c.

3. thinges
dangerous.

Pſal. 30. 6.

Psal. 73. 13.

Psal. 39. 13.

Acts. 10. 2.

Iob. 1.
Iob. 3 1. 16.

Barnard.

Psal. 94. 2.

not rightly consider of them, as the same Prophet did. *Extremity* of affliction : because it maketh them dispaire of God, thinking he would destroy them vtterly; Inſomuch as the ſame *Pſalmiſt* burſt foorth with theſe ſayings. Stay thine anger from me that I may recouer my ſtrength before I goe hence, and be not.

Cornelius was a deuout man in three reſpects : He feared God with all his Houſhold. Hee gaue much Almes to the people. Hee prayed to God continually.

And *Iob* a iuſt man in three reſpects. Hee feared God. Hee eſchewed euill. Hee did good workes.

Hee that will bee acceptable to God, muſt bee, Iuſt in word; Vp-right in deede : Vndefiled in his thought.

The Iuſt doe reioyce at the puniſhment of the wicked, becauſe therby God ſheweth himſelfe Iudge of the world, and by this meanes continueth his honour and glory.
Be-

Because heereby hee sheweth hee hath care ouer his Children, in that hee punisheth their enemies : Because by their example others may feare, and bee reformed in some measure.

Wee ought to loue and do good to our enemies : Because Christ himselfe did so, whose example wee ought to ymitate. Because it is not prayse worthy, to loue where wee are beloued, for so doe the Hypocrites and Publicanes. Because it is our duty, not onely to suffer iniury, but also to doe good.

Such as continue in malice and hatred should consider their praiers are vnprofitable, if they aske mercy and forgiue not. The Lords supper is prophaned, if they receiue it vnworthyly. They themselues are but Manslayers if they liue not in charity.

These three thinges (saith the Sonne of Syrach) My soule loueth, Vnity of Brethren. Loue of Neighbors:

Psal. 41. 11.

Deut. 17. 17.
2. Thes. 3. 14.

Loue our enemies.

Luke. 3. 24.
Mat. 5. 46.

Rom. 12. 17.
20.

Mark. 11. 25.

1. Cor. 11. 27

1. Ioh. 3. 13.
15.

*3. thinges to
beloued.*
Eccle. 25. 1.

*Knowledge
how to live.*

Mat. 10. 37.

2. Joh. 4 20.

2. Thes 3. 15.

*3. Things to
be prohibi-
ted*

bours : And agreement of man, and wife.

Euery one ought to know, how farre and in what manner he ought to loue. A mutuall friend in God; because in louing other he shall offend God: for he that loueth father or mother (much lesse a common friend) more then mee saith our Sauiour Christ, is not worthy of mee. A malicious foe, for the loue of God: because he cannot loue God whom hee hath not seene, if hee loueth not his brother that hee hath seene. A manifest sinner, for humanity sake: because wee ought to haue a consideration of his soule, though we haue a detestation of his sinnes, according to the counsell of the *Apostle*, who willeth vs to accompt such a one not as an enemy, but admonish him as a brother.

There bee three things prohibited, which ought not to bee vsed of any to their very enemies. To enuie their estate: Because enuie turneth
neth

neth to a mans owne euil in the end according as it was written, No enuious persons or such like, shall not inherit heauen. To reioyce at their full: because it is dangerous, least the Lord see it (as *Salomon* saith) and it displease him, and hee turne his wrath from him, to bee auenged on thee. To render euill for euill: because it is the part of a good Christian, not to vse the meanes to further a mischiefe, but to ouercome euill with good.

Galat. 2. 21.

Pro. 24. 18.

Rom. 12. 20.

David beeing both a Prince and a prophet, sheweth wherein a Kings charge standeth. To prouide faithfully for his people. To guide them by counsell. To defend them by power.

Psal. 78. 72.
A Kings charge.

Such as are called to bee Rulers and Magistrates, ought to bee men of courage, fearing God. Men dealing truly, hating Couetousnes. Men of wisdom and vnderstanding.

Magistrats.

Exo. 18. 21.

Deut 1. 13.

Such as intend euill attempts, or
vsc

*Kings and
princes must
remember*

3. examples

1. Sam. 24. 5.

6.

2. Sam. 18. 14.

2. Sam. 17. 23.

*Dangerous
to offend.*

Eccle. 10. 20.

Exod 22. 28.

use any rebellious meanes, or mischief against Gods annoynted, Kings and Princes should remember the end of these three Examples *David* hauing but priuily cut off the lappe of a King *Sauls* garment, was touched vehemently in his hart for it. *Absolon* hauing betrayed King *David* his Father, came to an vntimely death, for he was hanged by the haire of his head vpon an Oake. *Achitophel* being a coadiutor in preferring the lewd practises of *Absolon*, against his father; when hee perceiued his counsell preuailed not, hee went desperately and hanged himselfe.

Hee that will vse reuerent obedience to his Prince, must bee very carefull to consider, how dangerous it is to offend, in thinking euill: for the foule of the heauen shall carry the voyce, and that which hath wings shall declare the matter. In vttering euill, for it is written: Thou shalt not speake euill of the rule of thy

thy people. In committing euill, for it the Lord doth detest the euill intent, and forbid filthy speeches, how much more doth hee abhorre his act of euill, and will punish the Malefactors.

There bee three poynts commendable and necessary for him that is in authority. To haue the fauour of the people. To procure their wealth. To bee gentle and louing towards them.

Good and Godly Magistrates ought to bee obayed in respect of *Conscience*, Because they are ordeyned of GOD, whose will is, they should be obayed. *Feare*, because they are his Ministers to take vengeance on them that doe euill. *Necessitie*, because where no rule is, all things goe to ruine.

Heerein consists the whole duty of Magistrates, That the higher they are placed, the sorer is their tryall. That their negligence in suffering euill, is their iniquity. That the

3. *Commendable points.*
Hest. 10. 3. &c

Magistrats obayed.
Rom. 3. 5.

Rom. 13. 4.
Iudg. 16. 6.

Magistrats duty.
Wis. 6. 8.

the ill example of themselves is a double sinne.

Leuit. 19. 15.

Deut. 1. 17.

Mat. 4. 24.

Ioh. 15.

*Masters
duty.*

Pro. 27. 23.

Psal. 78 5.

1 Tim. 5. 8.

*Housholders
care.*

There beethree thinges not tolerable in any Magistrate. *Partialitie*, in respect of persons, for that is abomination in the sight of god. *Crueltie*, in ministring *Iustice*, for such measure as they meete, shall be met to them againe. *Bribery*, in detayning right, for fire shall consume the houses of bribes.

Hee that will bee Master ouer a Godly Houshold, must know his owne duty to his Family, Wife, Children and seruants, and how to use them being well disposed or euill enclyned.

The duty of the Housholder, is:
To know the state of his flocke. To instruct them in the feare of GOD. To prouide carefully for his family.

The Husband ought to haue a speciall honest care and loue to his Wife, in three respects. Because she commeth of his owne flesh, and therefore who will bee biteer to his owne

owne body. Because they are the weaker vessels, and therefore who will not beare with their infirmities. Because shee was made a comforter to man: and therefore hee is worse then a beast, that will bee cruell to her.

There bee three causes should moue and make the Wife obey, honour and submit herselfe to her husband. The Priority of mans Creation: Because *Adam* was first formed, *Eue* afterward for his sake.

The Superiority of his placing, because man was made to beare rule Whereunto *Paul* very well alludeth and saith: That as Christ is the head of the Church, so is the man of the woman. The iniquitie of the womans procuring, because the man was deceiued by the woman, whereupon God inioyned her (amongst other) this punishment of subiection.

Parents must haue a great regard of their children, in obseruing three thinges.

Wife obedient.

1. Tim. 2. 14.

Eph. 5. 23.
Superioritie.

1. Tim. 2. 14.
Gen. 3. 16.

Parentes.

Ephc. 6. 4.

Pro. 22. 6.

Collo. 3. 21.

*Childrens
duty.*

M. Perk.

*Maisters
duty.*

things. That they bring them vp carefully in the Information of God, least they growe gracelesse. That they bridle them discretely, while they are young, least they grieve them when they are old. That they prouoke them not too rigorously at any time, least they discourage them.

Such Children as are obedient to their Parents, shall haue this benefit : They shall liue long vpon the earth. They shall prosper in all their proceedings. They shall haue ioy of their owne Children.

Children ought to obey their Parents, by the Law of God, by the course of nature, by the rule of reason, so it be in the Lord.

Masters should continually remember, That they haue a Master above that seeth all. That they shall receiue for the wronge they offer, of him who respecteth no persons. That they bee as carefull to redresse their faults, as ready to re-
proue

proue their seruants escapes.

Heerein consists the dutie of seruants : To obey their Masters in the Lord, without murmuring. To doe their duty in singlenesse of heart, without eye-seruice. To suffer patiently rebukes and chastisements without resisting.

*Seruants
duty.*
Ephes. 6.6.

Riches oftentimes be the meanes to cause *Impiety*, as appeares by the Parable of the young man. *Security*, as appeares by the Parable of the rich man. *Misery*, as appeares by the Parable of *Dives* and *Lazarus*.

Riches.

Wicked, wealthy worldlings should doe well to consider continually of these places. A rich man shal hardly enter into the kingdome of heauen.

Amos. 6.1.
Esay. 65. 13.
Iam. 5.1.
Mat. 20.

Such as gather their goods by vsury, bribery, extortion or such like vnlawfull meanes, what followeth. They gather them for such as (*Salomon* saith) will bee good to the poore. The rust of their gold and siluer as (*S. Iames* saith) will bee

Pro. 28. 8.

Iam. 5.3.

Psal. 49. 14.

Phil. 3. 8.
*Worldlings
God.*

Psal. 62. 10.

Esa. 49. 17.
1. Tim. 6. 10.

a witnesse against them, and eate their flesh as it were fire. They lye in graue like Sheepe, as (*David* saith) and death gnaweth vppon them.

Although worldlings doe make their God of their goods, yet the iust man doth but esteeme Gold & Siluer to bee coloured Earth, yea but dunge. Worldly and voluptuous feeding, to bee filth and famine. Dignitie and delight, to be smoake which the ayre consumeth suddenlie.

Riches are good in this respect, If wee can vse, and bestow them to that end they are giuen vs: If wee can as willingly leaue them, as receaue them: If wee set not our hearts on them, as they increasē.

It is a vaine thing for a man to hunt so greedily after these worldly goods, or take such delight in gathering: Because he shall take nothing with him, when he dieth: because hee cannot prolong his life with

with them though hee hath abundance, because they will not auaille him in the day of wrath.

Coueteousnesse is contemptible in any, especially in such as GOD hath sent plenty vnto: because it is a plague to a rich man to want a liberall heart. Because it is the root of all euill. Because it will bee their owne destruction in the end.

Riches should not make a man high minded, if hee did but thinke vpon God. Because hee is but his Steward ouer them for a time. Because hee can ympouerish him as he did *Iob*. Because hee can punish him as he did *Herod*.

God hath chosen in this world, Foolish thinges, to confound the wise. Weake thinges, to confound the mighty. Vile thinges & thinges which are not, to bring to nought things that are.

Although begging bee a miserable life, yet wee must not despise the poore; For he that despiseth them

Ephe. 5.5.

Coueteousnesse.

Eccle. 6.2. &c

1. Tim. 6.10.

Iob. 1.12.

Acts. 12.23.

Gods choice.

1. Cor. 1.17.

Begging.

Pro. 17. 5.
Deut. 25. 11.

Iam. 2. 5.

Iob. 1.
Aduersity.

Pro. 20. 13.

Pro. 3. 9.

Mat. 5. 16.

Iam. 2. 18.

*Poore a
comparifon.*
Pro. 12. 10.

despise him that made the. For God hath made them as instruments for the triall of our hearts and charitie. For God hath chosen the poore in this world, that they should be rich in faith and heires of his kingdome.

Aduersitie and pouerty is oftentimes sent of God, for the triall of our faith, as appeares by *Iob*, whose safety of substance was taken away. For amendment of our liues, as appeares by the Prodigall sonne, who by these crosses was reclaymed. For neglect of our vocation, as appeares by *Salomons* saying, loue not sleepe least thou come vnto pouerty.

Wee ought to giue to the poore, for the glory and honour of GOD. Giue for Commaundement sake: For good example to others. Giue for necessitie sake: For a signe of the sincerity of our profession. Giue for natures sake.

It may appeare vnto vs by way of comparifon, wee ought to giue to the poore, for if a good man will haue

haue pittie on his beast, how much more ought we to respect a Christian. If wee ought to lay downe our liues for our brethren, how much more ought wee to relieue them with our goods. If a Factor ought to dispose his goods where his temporall Master pleaseth: how much more ought wee to distribute them, where our eternall Master appoynteth.

Hee that giueth to the poore, must bestow his beneuolence:

- 1 *Secretly*, without ostentation.
- 2 *Liberallie*, according to his ability.
- 3 *Chearefully*, without grudging.

This assurance hath hee that giueth to the poore: Hee lendeth to the Lord: He shall not lacke; He shall not want his reward.

The poore ought rather to bee bidden to Feasts, then the rich: because such haue most need. Because they can make no recompence. Because it is most acceptable to God.

Ioh. 3.16.

Gifts to the poore secret.

Mat. 6.2.

Rom. 12.8.

Eccle. 35.10.

Pro. 19.17.

Pro. 28.27.

Mat. 25.40.

Mat. 25.

Nehe. 8.
*Feasting al-
lowed.*

*A daunge-
rous thing.*
Pro. 23. 27.

Pro. 21. 13.

Iam. 2. 13.

Barnard.
Religion.

Reuel. 3. 19.
Christians.

*A daunge-
rous thing.*

Feasting is not amisse, so it bee
vsed; In remembrance of Gods be-
nefits: For the maintenance of mu-
tuall friendship. Towards the reliefe
of the poore.

Wee must bee more mindfull of
the poore, if wee did but remember
how dangerous it is: To hide our
eyes from them, such shall haue ma-
ny curses. To stoppe our eares at
their cry, such shall cry and not bee
heard. To shew no mercy at all;
such shall haue mercilesse condem-
nation.

Pure Religion consists in this;
To visit the fatherlesse and widdows
in aduersitie. To follow the Ex-
ample of Christ. To keepe thy selfe
vnspotted of the world.

Such as will bee perfect Christi-
ans in Religion ought not to bee
Hot, Cold, Luke-warme; but zea-
lous professors.

It is very dangerous to deale
craftily in this worlde, because it
greatly offendeth God, who is the
author

Author of truth: Because it defraudeth a mans Neighbour with a shew of honest meaning. Because it destroyeth the deceiuer in the end.

Pro. 19.

Hypocrites may well luggle with the world, but they cannot deceiue these three. *G O D*, For hee seeth their secrets, and will one day reueale all. *D E A T H*, For hee commeth of a suddaine, and will destroy them with all. The *D E V I L*, For he waites for their Soules to reward them for all.

Hypocrites.

An Hypocrite is resembled to these three thinges. A sheepe in skinne: Hee talketh smoothly. A Foxe in subtiltie: Hee intendeth craftily. A Wolfe in crueltie: He attempteth villany.

*We to you
Hipocrits.*

Truth is a most excellent treasure and worthy to bee, *Honoured*: Because it ouercommeth all thinges. *Embraced*, Because it defendeth all thinges. *Aduanced*, Because it endureth for euer.

Truth excellent.

Such as delight in Lying, should

Lying.

but remember the Author of it. It is a seed of the Deuills sowing. The euill of it, It is abomination before the Lord : And the end of it, It procureth sorrow to his owne soule at the last.

*Lying the
discommodi-
ty.*

This discommodity commeth of lying : when one doth accustome it, hee shall seldome leaue it; when hee saith truth, hee shall hardly bee beleeued; when hee is knowne to be such a one, the better sort will abhorre him.

*Heb. 10. 3.
Feares of
God.*

Hee is happie that in his communication hath an eye in feare to Gods Maiesty, because it is fearefull to fall into his hands. To his Brothers frayltie : Because it is the easiest thing of a Thousand to offend him. For his owne safetie, because he must giue accompt of euery Idleword.

*Communica-
tion what.*

Esa. 19.

Heb. 6. 16.

Our Communication ought to bee yea, and nay; yet wee may lawfully Swear : For the glory and worship of God. For confirmation of

of truth and equity. For discharge of our conscience being lawfully called

The Magistrate may lawfully require an oath, so it bee done for the manifestation of *Iustice, Iudgement, and Truth*. But wee ought not to sweare, vainely, when there is no cause at all : Lightly, vpon euery smal occasion. Rashly, without good consideration.

Who shall inherit heauen (saith *David*) He that hath cleane hands & a pure hart. He that hath not lift vp his mind to vanity. He that hath not sworne to deceiue his neighbour.

The Mischiefes that insue of *Lechery*, are many, if we confer the beginning with the end, at first it tickleth the flesh with touching, afterwards it poisoneth the mind with filthy delights; and last of all by consenting to sin, both body & soul are overcome. The sin of *Lechery* is the pleasants to the deuill, because it hurteth body & soule, because he was neuer touched with it, being a spirit: because it

Oathes.

Psal. 24.

Lechery.

*Lechery tor-
mented.*

it bringeth a heape of other sinnes
withall.

The Lecherous man in this life
is three waies tormented, with the
heat of the Harlot; with the paine
of his hurt: with the worme of his
owne conscience.

*Eccle. 25.
Sirach his
hatred.*

The Sonne of *Syrach*, saith there
are three thinges which his soule
hateth. A poore man that is proud.
A rich man that is a lyer. An old A-
dulterer that doteth.

*Fornicators
Sacrilegious
persons.*

There bee three speciall reasons,
that fornication should be eschewed
Because it defileth the body with a
peculier kind of filthinesse, Because
a fornicator is sacrilegious, for that
our bodies are consecrated to God:
Because we ought both in body and
soule, to serue him, who hath saued
vs.

*Eccle 26.
A Whores
Comparisen.*

This briefly is to bee obserued in
a Whore: Shee brings a man to a
morsell of bread, therefore compa-
red to a Dogge. Shee hunts for the
precious life of him, therefore com-
pa-

pared to a Sowe. Shee leades him the high way to Hell, she is therefore compared to Dung.

A whore is to bee abandoned, if it were but for these causes, becaule God hath forbidden any such to be suffered : Because shee increaseth the transgressors among men : Because shee enuicth honest and ver-
tuous women.

There bee three thinges may terrifie a Theife in his lewd attempts : the precept G O D hath set downe, (that is) Thou shalt not steale. The Positiue Law of this Land (that is) Death of body. The ympor-
table iudgement to come : destruc-
tion both of body and soule.

A theife by following one (that is the Deuill) hee offendeth three. Hee displeaseth God, by breaking his commaundement. Hee hurt-
eth his neighbour, by taking away his right. He hateth his owne soule, by following sinne.

This inconuenience commeth of
Idle-

*A Whore a-
bandoned.*

Deut 23.17.

Pro. 23.28.

2. Esd. 16.42.

*A Theife
terrified by
3. things.
Bradford.*

Pro. 29.

*Idlenesse the
inconueni-
ence.*

*Eccle 24.29.
Wiseman
griued.*

*Plauges 3.
kinds.*

*Blessings
3. kinds.*

*Ephe. 6.12.
Souldiers
weapons.*

*Souldiers
enemies.*

*Iam. 4.1.
Ephe. 6.12.*

Idlenesse, when one is rooted in it, it will hardly be remoued: when he hath the end of his lust, it will bee most loathsome: when he is so idle, the deuill is most occupied.

There be 3. things that griued the wise man: A man of warre, that suffered pouerty. Men of vnderstanding that are not set by. When one departeth from righteousness to sinne.

God punisheth his people for their sinnes with 3. kinds of plagues which commonly goe together. *Warre, Famine, and Pestilence*: And where hee bleisseth, there followeth three benefits, *Peace, Plentie, and Salubrity*.

Christian Souldiers fight but faintly, if they want these weapons. The Sheild of Faith, The Helmet of Hope, The Sword of the Spirit.

Euery Christian Souldier hath 3. enemies to incounter with, the lewd affections of themselves: The euill prouocations of the people. The day-

dayly suggestions of Sathan.

There were three persons spared in the old Lawe from going on warfare, hee that was betrothed to a maid, he that was but new married : he that was faint hearted.

God sendeth Raine, Cold, Heate, Tempest and such like oftentimes, to punish man, to profit the earth, to declare his fauour towards man.

One may eate flesh at all times, so it be done without scruple or doubting, without offence of our brother without breach of Godly orders. For euery creature of God is good, and nothing ought to bee refused, if it bee receiued with thanksgiuing.

Our meats are sanctified vnto vs by the word of God and prayer, because wee confesse and acknowledge that God is the maker and giuer of those creatures which wee vse, because we are of the number of those, who through Christs benefits haue recouered that right ouer al cretures which

Persons spared from the Warres.

Deut. 20. 7.

Deut. 24. 5.

Deut. 20. 8.

Iob. 37. 13.

Weather.

Flesh.

1. Tim. 4. 4.

Beza.

1. Tim. 4. 5.

Meates.

*Difference
made of
meates.*

Fox.

which *Adam* lost by his fall : Because by our Prayers wee craue of the Lord that wee may vse those meates with a good conscience, which wee receiue at his hands.

Such as by their Doctrines will make difference of meates, the same may bee called Deuillish or deceitfull, in three respects.

1 Because the teachers of them make lawes of thinges which are not their owne, for God created the meates.

2 Because they ouerthrowe with their decrees, the end wherfore they were made of God, (to wit) that wee should vse them.

3 Because, by this meanes they rob Christ of his glorie, who will be honoured in the vse of them.

*Behaviour
to be vsed.*

Our behauiour ought to be vsed, To our Betters, reuerently ; To our Equals, louingly ; To our vnderlings, lowly.

We ought to call our Elder, Father ; our Younger, Brother ; euery man

man our Neighbour.

Marriage was instituted for three ends.

1. For a remedy against Incontinencie ; It is allowed of the Patriarkes.

2. For the propagation of Children ; It is condemned by the Prophets.

3. For the consolation of Man & Woman ; It is followed by the Apostles.

Men are made three manner of waies.

1. By Nature; such are borne of their mothers belly.

2. By Art; such as be made chaste by men.

3. By Grace; such as haue made themselues chaste for Heauen.

Wee haue great cause to reioyce at these daies, more then our predecessours had.

1. Because Christ hath made easie vnto vs that importable yoake they were subiect to.

2. Because

Marriage.

Mat. 19. 12.

Chastitie.

Mat. 11. 31.

Rom. 16. 17

2 Because hee hath brought vs the glad tydings of saluation, which they longed to see.

Mat. 13. 17.

3 Because many Prophets and righteous men haue desired to see these daies.

Mirth.

Although honest Mirth bee tolerable, yet foolish or excessiue mirth is *Vaine*.

1 Because such mirth shall bee mingled with mourning, and the end of such ioy is Lamentation.

Eccle. 7. 4

Wicked : Because thereby wee cleane forget the meanes that shold make vs remember our misery.

Luk. 16. 25

Dangerous : Because our Sauour saith, Woe bee to them that now laughe, for they shall wayle and weepe.

Fooles three kindes.

Pr. 17. 21. 25

There are three kind of Fooles.

1 Such as are naturally borne without witt, and those (as *Salomon* saith) are a griefe to the father, and a heauinesse to her that bare them.

1. Cor. 3. 18.

2 Such as become fooles, and are

are so contented to bee counted in this world, that they may bewise in the world to come.

3 Such as are giuen ouer to their owne lusts, and follow all kind of filthinesse; these are they whom *David* called Fooles, who lewdly say in their hearts (as they falsely think) there is no God.

Psal. 53.1.

A wise man is noted and discerned three manner of waies.

1 By discreet *Silence*, for as *Salomon* saith, his peace is counted wise: not that any should be restrained of speech, but that they should obserue opportunitie in speaking; Heereof saith the Philosopher. *Qui nescit tacere, nescit loqui.*

Pro. 27.28.

A wise man noted three waies.

2 By modest *Speech*: For it is proper to fooles to bee full of friuolous talke, but hee that hath knowledge (saith the wiseman) spareth his words.

Pro. 17.27.

3 By sober *Life*: For hee that is heauenly wise indeede will (as *St. Iames* saith) shew by conuersation
H his

Iam. 3.13.

Eccle. 7. 4.

Sickenes necessary.

2. King. 20. 2.

Heb. 12. 6.

Loath to die

Heb. 11. 13.

1. Cor. 7. 13.

M. Dent.

his works in meeknes of wisedome.

Sickenesse is very necessary for man for three causes.

1 Because thereby hee is put in mind of his owne frailtie.

2 Because thereby hee shall bee better incited to call vpon God.

3 Because it is a testimony vnto him of the loue of God.

Hee that is loath to frame himselfe to die especiallie in sickenesse, doth shew himselfe *Vnnaturall*: Because hee so little desires to bee at home with his heauenly Father, considering hee is heere, but as a stranger and a Pilgrime. *Vnwise*, Because hee taketh felicitie in the vanitie of this world, considering the fashion of it goes away. *Wretched*: Because hee had rather still liue to augment his misery, then frame himselfe by a Godly end, to embrace eternall blessednes.

In our sicknesse wee ought to remember three things.

1 To seek to God to purge our
sins

sinnes, which are the cheife cause of all our diseases.

2 To vse the helpe of the *Phisitian*, as a meane by whom God worketh.

3 To dispose our temporal goods where they may make most to his glory that gaue them.

For a man to make his Will in sicknesse or health it is *Lawfull*; because the Lord willed *Hezekiah* to put his house in order before he died. *Godly*; because his mind being quiet in worldly matters, hee shall the better apply it to heauenly motions. *Necessary*; because a good stay being made, it shall cut off occasion of contention, that may happen afterward.

The mindes of men are very mutable, and their opinions (especially such as be peruerse) are very scrupulous to please: For, he that did well, offended some, and yet was an Apostle. Hee that did worse, pleased many, and yet was but a Beast. He

Will made.

2. King. 20. 1.

M. Rodg.

*Enland
thankfull
for three
causes.*

that did best of all, could not please all : and yet was a God.

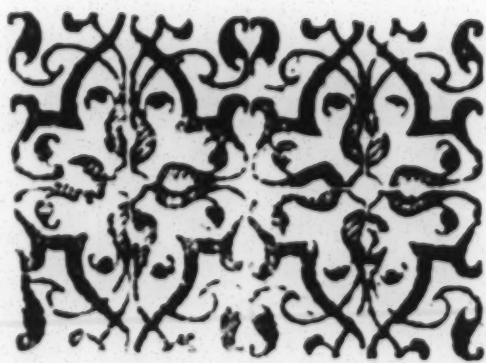
ENLAND hath three special causes to bee continually thankefull to God for.

1 The free passage of the Gospell.

2 The blessed time of Peace.

3 The Godly Gouvernour thereof. Which Passage, Peace, and Prince; The Lord for his mercy sake, till prosper, preferue, and protect. Amen.

FINIS.



A Morning Prayer to bee vsed in
Prinate Families.

O Lord our God and heauenly father, we thy vnworthy Children do here come into thy most holy and heauenly presence to giue thee praise and glory for all thy mercies & manifold blessings toward vs: especially for that thou hast preserved vs this night past, from all dangers and feares thereof hast giuen vs quiet rest to our bodies and brought vs now safely to the beginning of this day, and dost now afresh renew all thy mercies vpon vs, as the Eagle reneweth her bill, giuing vs all things abundantly to enioy: as food, raiment, health, peace, libertie, & freedom from many miseries, diseases, casualties, & calamities, which we are subiect vnto in this Citie euery minute of an houre, & not onely so, but also for vouchsafeing vnto vs many good things, not only for necessity, but euen for delight also. But aboue all (deare Father) wee praise thy name for the
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blessings of a better life, especially for thy most holy word & sacrament, & all the good we enioy thereby: for the continuance of the Gospell amongst vs, for the death of thy son & all that happinelle which we haue therby. Also because thou hast chosen vs to life before we were, & that of thy meere goodnes, and vnderferued fauour towards vs, & hast called vs in thine appointed time, iustified by thy grace, sanctified vs by thy spirit, and adopted vs to be thine own children & heires apparent to thy great Crowne. O Lord, open our eies euery day more & more, to see & consider of thy great & marueilous loue to vs in all these things, that by the due consideration therof, our harts may be drawn yet neerer vnto thee, euen more to loue thee, feare thee, and obey thee: that as thou art enlarged towards vs in mercy, so we may bee enlarged towards thee in thanksgiuing: and as thou dost abound towards vs in goodnesse, so we may abound towards thee in obedience & loue. And sith (deer father) thou
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art neuer wearie of doing vs good, notwithstanding all our vnworthinesse & naughtines, therefore let the consideration of thy great mercy and fatherly kindnesse towards vs, euen as it were force our hearts, & compell vs to come into thy most glorious presence with newe songs of thanksgiuing in our mouths. We pray thee (O most mercie-God) to forgiue vs all our vnthankfulness, vnkindnes, prophane & great abusing of all thy mercies, and specially our abuse & contempt of thy Gospell: together with all other sins of our life, which we confesse are innumerable, & moe then can be reckoned, both in omission of good things, & commission of euill. We most humbly intreat thee, to set them all ouer to that reckoning which thy sonne Christ hath made vp for them vpon his crosse, and neuer to lay any of them to our charge, but freely forget all, & forgiue al. Naile downe all our sins & iniquities to the crosse of Christ, burie them in his death, bath them in his blood, hide them in his

wounds: let them neuer rise vp in iudgment against vs; let vs free of the miseries that are vpon vs for sinne, & keepe backe the iudgments to come both of soule & body, goods, & good name. Be reconciled vnto vs in thy deer Son, concerning al matters past; not once remembring or repeating vnto vs our old & abhominable iniquities, but accept vs righteous in him, imputing his righteousness to vs, & our sins to him. Let his righteousness satisfie thy iustice for our vnrighteousnes, his obedience for our disobedience: his perfection for our imperfection. Moreouer wee humbly beseech thy good Maiestie to giue vs the true sight & feeling of our manifold sinnes, that wee may not bee blinded in them through delight, or hardned in them through custome, as the reprobates are: but that we may be euen weary of them, and much grieved for them, labouring & struiuing by all possible meanes to get out of them. Good Father, touch our hearts with true repentance for all sins; let vs not
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take any delight or pleasure in any sin, but howsoever we fall through frailties, (as we tal often) yet let vs neuer fal finally; let vs neuer lie downe in sinne, or continue in sin, but let vs get v p vpon our feet againe, & turne vnto thee with all our harts, & seeke thee whilest thou mayest bee found, & whilest thou dost offer grace & mercy vnto vs. O Lord increase in vs that true and liuely faith whereby wee may lay sure hold on thy son Christ, & rest vpon his mercies altogether. Giue vs faith, assuredly to beleue al the great & precious promises made in the Gospell, and strengthen vs from aboue, to walke & abound in all the true & sound fruites of faith. Let vs grow daily in the sanctification of the spirit, and the mortification of the flesh: Let vs liue holily, iustly, and soberly in this present euil world, shewing forth the vertues of thee in all our particular actions, that we may adorne our most holy profession, and shine as lights in the midst of a crooked & forward generation, amongst whom wee
liue,

liue, being gainfull to all by our liues
and cōuersations, & offensive to none.
To this end wee pray thee, fill vs with
thy spirit, and all spirituall graces; as
loue, wisedome, patience, contentment
meekenes, humilitie, temperance, cha-
stite, kindnes and affabilitie: and stirre
vs vp to vse prayer & watchfulnesse,
reading & meditating in thy Law, & all
other good meanes whereby wee may
grow & abound in all heauenly vertue
blesse vs in the vse of the meane from
day to day: make vs such as thou woul-
dest haue vs to be, and such as wee de-
sire to be, working in vs both will, deed
purpose, and power.

Forthou O Lord, art all in all: thou
wilt haue mercy vpon whom thou wilt
haue mercie: & whom thou wilt, thou
hardnest. Haue mercie vpon vs there-
fore (deere father) & neuer leaue vs to
our selues, nor to our owne willes, lusts
& desires, but assist vs with thy good
spirit, that we may continue to the end
in a righteous course, that so at length
we may be receiued into glory, and be
par-

partakers of that immortall Crowne,
which thou hast laid vppe for all that
loue thee, & truely call vpon thee.

Further we intreat thee O heauenly
Father to giue vs all thinges necessarie
for this life; as food, raiment, health,
peace, libertie, & such freedome from
those manifold miseries which wee lye
open vnto euery day, as thou seest
meet. Blesse our stocke & store, corne
and cattell, trades & occupations, & all
the works of our hands : for thy bles-
sing only maketh rich, & it bringeth
no sorrows with it. Grant these thinges
good father vnto vs here present, and
to all thine absent, praying the in spe-
ciall fauour, to remember our friends
& kinsfolks in the flesh, all our neigh-
bors & wellwiller, & all those for whom
we are bound to pray, for Iesus Christs
sake our onely mediator & aduocate.
Amen.

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An Euening Prayer to be vsed in
private Families.

O Eternall God, and our most louing and deare Father, wee thy vnworthy children doe here fall down at the foote of thy great Maiesty, acknowledging euen from our hearts, that wee are also gether vnworthy to come neerethee, or to looke towards thee, because thou art a God of infinit glory, and we are most vile and abominable sinners, such as were conceived and borne in sinne and corruption: such as haue inherited our fathers corruption, & also haue actually transgressed all thy holy statutes and lawes, both in thoughts, words, and deeds, before we knew thee, and since, secretly & openly, with our selues, & with others, our particular sinnes are moe then can be numbred: for who knoweth how oftentimes hee offendeth? But this wee must needs confesse against our owne selues, that our hearts are full of pride, couetousnes, & the loue of this world;
yea,

yea, the very sinckes of sin, and dung-hils of all filthinesse; so that thou hast iust cause to proceed to sentence of Iudgement against vs as most damnable transgressors of thy holy Commandements; yea, such as are suncke in our rebellios, and haue many times and often committed high treason against thy sacred Maiesty: and therefore thou mayest iustly cast vs downe into Hell fire, there to bee tormented with Sathan and his Angels for euer: and we haue nothing to except against thy Maiesty for so doing, sith therein thou shouldest deale with vs, but euen according to equity, and our iust deserts. Wherefore (deere Father) wee doe appeale from thy Iustice to thy Mercie, most humbly intreating thee to haue mercy vpon vs, and freely to forgiue vs all our sins past whatsoeuer, both new and old, secret and open knowne and vnknowne, and that for Iesus Christ his sake our only Mediator and Redeemer.

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Giue vs therefore)deere father) euery day more & more light and feeling of our sins, with true humiliation vnder the same. Giue vs also that true & liuely faith, wherby we may lay hold vpon thy deere son Christ, & all his merits, applying the same to our owne soules: so as wee may stand fully perswaded, that whatsoeuer hee hath done vpon the Crosse, he hath done for vs particularly, as well as for others. Giue vnto vs faith (good father) constantly to belecue all the sweete promises of the Gospell, touching remission of sins & eternall life, made in thy son Christ. O Lord increase our faith, that wee may altogether rest vppon thy promises which are all yea & Amen. Yea, that we may settle our selues, & all that wee haue, wholly vpon them: both our soules, bodies, goods, name, wiues, children, & our whole estate, knowing that al things depend vpon thy promises, power & prouidence: And that thy word doth support & beare vppe the whole order of Nature. Moreouer we
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intreat thee O Lord, to strengthen vs from aboue, to walke in euer good way and to bring foorth the fruits of true faith in all our particular actions, studying to pleate thee in al things, and to be fruitfull in all good works, that wee may shew foorth vnto all men by our good conuersation, whole children we are: and that we may adorne & beautifie our most holy profession, by walking in a Christian course, and in all the sound fruits & practise of Godlinesse and true religion.

To this end wee pray thee sanctifie our hearts by thy spirit yet more and more; sanctifie our soules and bodies, and all our corrupt naturall faculties, as reason, vnderstanding, wil, & affections, so as they may bee fitted for thy worship and seruice, taking a delight and pleasure therein, stirre vs vp to vse prayer, watchfulnes, reading, and meditation in thy Law and all other good meanes wherby we may profit in grace and goodnes from day to day. Blesse vs in the vse of the meanes that wee
may

A Prayer for the Euening.

may die to sin, and liue to righteousness.
 Direct all our steps in thy word, let
 none iniquity haue dominion ouer vs.
 Assist vs against our special infirmitie
 and master sins, that wee may get the
 victory ouer them all, to thy glory, and
 the great peace & comfort of our owne
 consciences. Strengthen vs, good Fa-
 ther, by thy grace & holy spirit against
 the common corruptions of the world
 as pride, whoredom, couetousnes, con-
 tempt of thy gospel, swearing, ying
 dissembling and deceiuing. Oh deare
 father, let vs not be ouercome of those
 filthy vices, or any other sinfull plea-
 sures, and fond delights wherewith
 thousands are carried headlong into
 destruction.

Grant these things, and all other need-
 full graces for our soules or bodies, for
 Iesus Christs sake. In whose name we
 further cal vpon thee as he hath taught
 vs saying, *Our Father which art, &c.*

FINIS.

